

The METLAKAHTLA Church

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

WILLIAM DUNCAN ESTATE CO-TRUSTEES

E. D. KOHLSTEDT, Chairman
1701 Arch St., Philadelphia, Pa.

B. L. MYERS, Sec.-Treas.
1115 Grand Ave., Kansas City, Mo.

F. A. WRIGHT, Auditor
1801 Grand Ave., Kansas City, Mo.

J. W. WITTEN
Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
March 29, 1941

MAR 31 1941

Dr. Mark A. Dawber
Executive Secretary
Home Missions Council of North America
297 Fourth Avenue
New York, N. Y.

Dear Dr. Dawber:

There is a matter which concerns Alaska Missions, which the Trustees of the Metlakahla (Alaska) Christian Mission wish to call to the attention of the Home Missions Council of North America, for its consideration, and, if possible, for such brotherly and Christian action as may bring about a solution.

To be better understood, perhaps a brief review might clarify the object in mind: About 1857 a young man by the name of William Duncan went as a missionary to a very savage tribe of Indians at, or near, Port Simpson, British Columbia. In 1887 he and a few hundred of his converts migrated to southeastern Alaska, and with full consent of the Congress of the United States in President Cleveland's administration, and with the encouragement of such Christian spirits as Bishop Philip Brooks and Dr. Henry Ward Beecher, colonized on Annette Island.

At a place, later known as Metlakahla, this tribe of

Indians under William Duncan's inspiration, leadership and supervision, cleared away the forest, built their homes, and organized a community, in which they made religious worship, practical education, supporting industries, and organized orderly community life, the chief forms of expression to which they devoted themselves.

Secretary Ickes in his recent (1940) booklet, "THE PROBLEM OF ALASKAN DEVELOPMENT", observes that "common cultural background and common ideals" of a people "who were guided by a leader of unusual vigor" were important influences in making Metlakahtla the outstanding colony it has become.

To the founding, building, maintaining, guiding, educating, culturing, and christianizing of this colony William Duncan, the "leader of unusual vigor" gave himself unceasingly for over sixty long years of consecrated service. He did more. He anticipated the needs of his converts in the future, and left a substantial endowment in trust to provide needed help. That trust has functioned continuously since his death. It has never ceased to function. It is still functioning. The people have never been left without the leadership which was provided by William Duncan's projected program, for a period longer than any church in any village the size of Metlakahtla may occasionally be left. That leadership is still provided and is still functioning, and there is no prospect of its being discontinued.

Now in the meantime (about 1920) another church (The Presbyterian) entered the field. Let the reason be whatever

3.

may be claimed.

There are several questions which are involved in this consideration. They are not only fair and pertinent, but they are vitally Christian.

1. If priority gives the pioneer "squatters right" to the soil, should not the missionary (or his church) who establishes his mission in a savage tribe and converts it be entitled to the field?

2. Does the fact that a church has borne the burden of service in the hard years of establishment and development entitle it to any preferential rights?

3. In a specific instance, if one church is prepared, and will assume the broader basis of service to the people in contributing to the social needs of the aged, indigent, and disabled, as well as to their spiritual needs, and if the means by which such service may be rendered is already provided, should such facts constitute any right?

4. On a basis of justice, if a second church is built on another's achievements, if its original nucleus is but a part of the church which had existed and functioned for years, is it fair?

5. On a basis of missionary ethics, if a community, say of 600 people, is already organized into one congregation, if it has a sanctuary dedicated to God and the spiritual needs of the people, which edifice is adequate to house the entire community in assemblies for religious study, instruction, and worship, if in its organization, and with its leadership and material equipment the congregation has for

4.

years enjoyed fellowship, worshiped, and maintained Christian Character, is it good missionary spirit and management to divide such a community by establishing a second church in it?

6. On a financial basis, if money is needed to establish, support, and finance missionary projects, is it good missionary management for the laity of the church at large to be observing that expensive duplications are taking place, especially in a locality where the missionary service is already established, functioning, and endowed, with no prospect of its discontinuance?

All these questions, and perhaps many more, may find striking and ample illustration in what has occurred and is transpiring at Metlakahtla. The above is but a part of the picture and the issue.

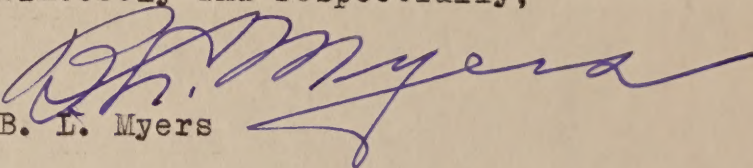
Before closing may I add - I hope with due modesty - but as evidence of understanding the substance of this communication, that I knew William Duncan, "The Apostle of Alaska", as John Archtander spoke of him, for eleven years; I lived within twelve miles of his mission for ten years; I have been fairly intimately acquainted with Metlakahtla and its people for thirty-four years. I am one of the Trustees of the trust fund set up, and legally and fully established by the probating of William Duncan's will. I am a Presbyterian Elder, as was my father, and as are three of my brothers.

Finally, I hope that in all good will, in sincere brotherly desire to work together to make all missionary

5.

programs fair and effectual, and above all else in the desire and endeavor to make God's will supreme, your Council will consider this matter, and if possible decide, whether under the circumstances it is best for the Kingdom of God that there should be, or should not be, two churches at Metlakahtla, Alaska.

Sincerely and respectfully,

A handwritten signature in blue ink, appearing to read "B. L. Myers", with a long, sweeping horizontal stroke extending to the right.

B. L. Myers

BLM:MM

MRS. NORMAN VINCENT PEALE
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E. GRAHAM WILSON
SECOND VICE PRESIDENT

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PRESIDENT

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TREASURER

HOME MISSIONS COUNCIL OF NORTH AMERICA

Formerly the Home Missions Council and Council of Women for Home Missions

297 FOURTH AVENUE, NEW YORK, N. Y.

TELEPHONE GRAMERCY 5-3475

THE INTERCHURCH AGENCY OF HOME MISSIONS BOARDS AND SOCIETIES OF TWENTY-THREE DENOMINATIONS

NATIONAL BAPTIST
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METHODIST
AMERICAN MORAVIAN
PRESBYTERIAN, U.S.A.
PRESBYTERIAN, U.S.
PRESBYTERIAN, CANADA (W.D.)
UNITED PRESBYTERIAN OF NORTH AMERICA
CHRISTIAN REFORMED
REFORMED IN AMERICA
UNITED BRETHREN IN CHRIST
UNITED CHURCH OF CANADA
AMERICAN SUNDAY SCHOOL UNION

EXECUTIVE SECRETARIES
EDITH E. LOWRY
MARK A. DAWBER

April 10, 1941

Dr. E. Graham Wilson
156 Fifth Avenue
New York City

My dear Dr. Wilson:

I am referring to you a letter I have received from Mr. B. L. Myers of Kansas City, Missouri, who, as you probably know, is the Secretary-Treasurer of the Metlakahtla Christian Mission. It seems to me at least to state the case of the Metlakahtla situation clearly and kindly.

While the Home Missions Council has no authority inasmuch as the Metlakahtla Mission is a local organization and not officially identified with the Home Missions Council, nevertheless we should be glad to offer our services if they are desired in order to try to adjust this situation. I should appreciate it very much if you would give this your consideration and, if you think wise, present it to your Board for whatever action seems to be in the best interests of approaching this problem.

Again assuring you of my cooperation, I am

Yours very cordially,

Mark A. Dawber

COPY

94 Prospect Hill, Summit, New Jersey
April 16th, 1941

My dear Dr. Dawber,

My friend Dr. B. L. Myers of Kansas City sends me a copy of his letter to you under date of March 29th, and asks that I write you. I have a general acquaintance with the disgraceful condition of which he complains in Metlakahtla, Alaska, though I have not visited Alaska since the intrusion occurred to which he refers.

I visited Metlakahtla while Father Duncan was still living, though he was then already aged, and his hold on his people was somewhat loosened. Rev. Mr. Marsden, who is reported to have led the denominational intrusion into the Metlakahtla community, was already considerably estranged from Mr. Duncan, and the latter was inclined to resent what he esteemed Mr. Marsden's disloyalty and ambition to assert leadership of the Metlakahtla community, in what Mr. Duncan esteemed to be usurpation of his own long-established rights. Mr. Marsden had been one of his boys.

By 1920, the date Dr. Myers assigns to the invasion of the Presbyterian Church, I had no responsibility near or remote, in these premises, but I felt keenly the wrong the Alaska Presbytery, backed by the Presbyterian Home Mission Board, did to the Metlakahtla Community by its invasion with a divisive church organization. Mr. Duncan's age and increasing feebleness gave Mr. Marsden a following of discontent in the community, but at no time, so far as I know, was there a situation which called for the deliberate splitting of the community, continued to this day, as reported by Dr. Myers.

So far as I see, you have no jurisdiction, and you would not dare to assert it if you had. Though the dominant Presbyterian religious force in southeastern Alaska is understood to be directly responsible and, I think, manifestly censurable for this schism in the Metlakahtla community, you will not presume to discipline them, nor can I believe they will acknowledge their fault and heal the breach. Nevertheless, I feel that Dr. Myers is justified in registering his protest. What has happened in Metlakahtla is but one of many, many instances of denominational aggression upon helpless communities. Such feeble protests as you might be moved to make would fall on the same deaf ears and obdurate sectarian ambition which plagues your organization at every turn. I applaud Dr. Myers' protest, hopeless as I must believe it to be.

Sincerely yours,

(Signed) J. E. McAfee

April 22, 1941

AIRMAIL

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Missouri

Dear Mr. Myers:

I would like to have a conference with you in your office Friday May 2nd relative to the missionary work in Metlaskatla. It seems to me that there is so much involved in this missionary project that it merits our giving some serious consideration to it.

Please let me know by airmail whether or not it will be possible for you to see me Friday morning, the 2nd.

Cordially yours,

EBK:B

ALASKA



The METLAKAHTLA Church

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

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FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
April 23, 1941

Rev. Everett B. King
Presbyterian Board of National Missions
156 Fifth Avenue
New York, N. Y.

Dear Dr. King:

Yours of April 22nd just received. I will be glad to meet you at my office on Friday, May 2nd, for conference relative to Missions at Metlakahtla. I would be glad if you would advise me as accurately as you can a day or two before your arrival about what hour you will be at my office. This will enable me to shift my program so that my work will be disturbed as little as possible. If by any chance there should be any changes in your program, kindly advise me.

Very respectfully yours,

B. L. Myers
B. L. Myers

BLM:MM

April 24, 1941

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Missouri

Dear Doctor Myers:

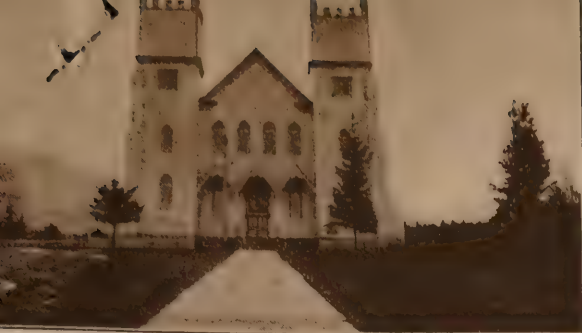
I shall be in your office Friday morning, May 2nd at 9 o'clock if that hour is convenient for you.

I feel that we should have ample time to discuss the problems that present themselves at Matlakatla. I am interested in doing that which will be for the welfare and for the encouragement of the King's business.

Cordially yours,

EBK:B

ALASKA



The METLAKAHTLA Church

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Metlakahla, Alaska

W. E. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City
Missouri
April 28 1941

Dr. Everett B. King

Board of National Missions of Presby. Church


156 Fifth Avenue

New York, N. Y.

Dear Doctor King:

Replying to yours of April 24th, I wish to say that I am making my plans to meet you Friday morning, May 2nd, 1941, at 9:00, as per your request. I assure you I shall be glad to devote as much time to this question as may appear to be necessary, or as may be possible.

Very cordially yours,


B. L. Myers

BLM:MM

April 29, 1941

AIRMAIL

Br. B. L. Myers
1115 Grand Avenue
Kansas City, Missouri

Dear Doctor Myers:

There is some uncertainty about my keeping my appointment with you Friday morning, May 2nd. I am waiting for confirmations for Oklahoma dates. If these dates fail to materialize I will not be able to keep my appointment with you. I shall wire you as soon as I hear from Oklahoma. In case I am not able to see you Friday morning, May 2nd, I shall plan to come to Kansas City Sunday, May 18th if that date is satisfactory.

Sincerely yours,

EBK:B

ALASKA

MYERS CLINIC

815 SHUKERT BUILDING

KANSAS CITY, MO.

May 1 1941

JOHN L. MYERS, M.D.
BEN L. MYERS, M.D.
WILSON ALEX MYERS, M.D.
RALPH R. MYERS, M.D.

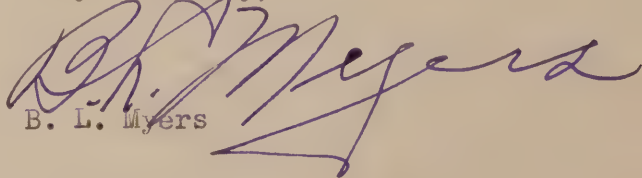
TELEPHONE
VICTOR 8925
VICTOR 8926

Reverend Everett B. King
Presbyterian Board of Natl. Missions
156 Fifth Avenue
New York, N. Y.

Dear Mr. King:

Replying to your telegram of May 1st, I
wish to say that May 18th will suit me well so
far as I can foresee. Will be glad to see you,
and hope we can have plenty of time to discuss
things freely.

Very sincerely,


B. L. Myers

BLM:MM

AIR MAIL

May 1, 1941

AIRMAIL

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Missouri

Dear Dr. Myers:

Today I sent you the following wire:

"Impossible to see you tomorrow. What
about the eighteenth?"

I had a tentative engagement for Oklahoma when I suggested meeting you May 2nd. The dates in Oklahoma did not materialize and I did not feel justified in making the trip to Kansas City alone due to the expenses. I shall be very glad to spend Sunday, May 18th, with you.

If you will let me know I can govern myself accordingly.

Cordially yours,

EBK:B

ALASKA

May 2, 1941

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Missouri

Dear Doctor Myers:

I will plan to leave Chicago Saturday night, May the 17th
arriving in Kansas City Sunday morning, May 18th.

I shall wire you from Chicago the exact time of my
arrival.

Cordially yours,

EBK:B

ALASKA

MYERS CLINIC

815 SHUKERT BUILDING

KANSAS CITY, MO.

May 3, 1941.

TELEPHONE
VICTOR 8986
VICTOR 8920

JOHN L. MYERS, M.D.
BEN L. MYERS, M.D.
WILSON ALEX MYERS, M.D.
RALPH R. MYERS, M.D.

Dr. Everett B. King,
c/o Presbyterian Board of National Mission,
156 Fifth Ave.,
New York, N. Y..

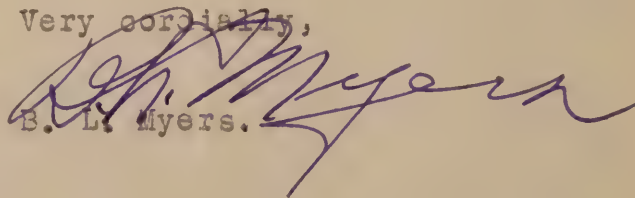
Dear Doctor King:-

I wish to say in connection with your proposed visit to Kansas City, Sunday, May 18th. that Mrs. Myers and I would be pleased to have you as a dinner guest that day. After or before the dinner which will likely be about noon, we could have our conference at our home, which will afford a quiet place.

I hope this will meet with your approval and convenience.

Very cordially,

B. L. Myers.



HOME MISSIONS COUNCIL

AN INTERDENOMINATIONAL BODY OF HOME MISSIONS BOARDS AND SOCIETIES OF THE FOLLOWING DENOMINATIONS

NATIONAL BAPTIST
NORTHERN BAPTIST
CHURCH OF THE BRETHREN
CONGREGATIONAL-CHRISTIAN
DISCIPLES OF CHRIST
PROTESTANT EPISCOPAL

EVANGELICAL
EVANGELICAL AND REFORMED
FRIENDS
UNITED LUTHERAN
AFRICAN METHODIST EPISCOPAL
AFRICAN METHODIST EPISCOPAL ZION

METHODIST EPISCOPAL
METHODIST EPISCOPAL, SOUTH
METHODIST PROTESTANT
AMERICAN MORAVIAN
PRESBYTERIAN, U. S. OF A.
PRESBYTERIAN, U. S.

UNITED PRESBYTERIAN OF NORTH AMERICA
CHRISTIAN REFORMED
REFORMED IN AMERICA
UNITED BRETHREN IN CHRIST
UNITED CHURCH OF CANADA
AMERICAN SUNDAY SCHOOL UNION

NATIONAL OFFICE: 297 FOURTH AVENUE, NEW YORK, N. Y.

HOMER McMILLAN, D.D., *President*
GEORGE PITT BEERS, D.D., *Vice President*
J. J. BRAUN, B.D., *Recording Secretary*
JAMES C. GRIFF, *Treasurer*
MARK A. DAWBER, *Executive Secretary*

May 6, 1941

Dr. Everett B. King
156 Fifth Avenue
New York City

Dear Everett:

Following up my conversation of this afternoon,
I am enclosing a statement of alternative suggestions for the work
at Metlakahtla, which you may feel free to use in your conference with
Dr. Myers or any other of the persons who are interested in some adjust-
ment.

I should also add that I thoroughly agree with you that
it is not enough merely to recognize the past mistakes and to repent, but
we must face realistically the situation that has been created and not
make a bad situation worse by pulling out without proper provision being
made that will satisfy all parties concerned; it is to this end that I
have in mind the suggestions I am including.

Trusting that you may be able to work out an arrangement
that will be satisfactory and assuring you of my continuing cooperation,
I am

Yours cordially,

Mark A. Dawber

SUGGESTIONS FOR POSSIBLE SOLUTION OF THE PROBLEM
AT METLAKAHTLA MISSION, ALASKA

1. That the field might be approached on the basis of a Larger Parish plan in which both churches will be recognized as included in a single program, together with existing leadership, the Parish to be governed by a Parish Council that shall be made up of representatives of existing churches, with a division of labor such as would meet the needs of the field, and with both the Metlakahltla Mission and the Presbyterian Board of National Missions contributing toward the support of the work.
2. To have a federated church in which both groups would be recognized largely as in plan No. 1 but into which there would be brought an entirely new leadership to serve the field, both church groups being recognized on the basis of their equities and with arrangements made for the use of buildings according to the best service that could be rendered.
3. For one or the other of the existing churches to withdraw entirely from the field and leave it to one agency to take full responsibility for the work, but with the understanding that the kind of leadership would be provided that would have regard to the total situation and look toward an ultimate consummation of both groups into one single church program.

May 6, 1941

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Missouri

Dear Doctor Myers:

Thank you for your gracious invitation to be your dinner guest Sunday, May 18th. I shall enjoy this privilege.

It will be good to have the conference in your home.

Cordially yours,

EBK:B

ALASKA



The METLAKAHTLA Church

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Metlakahla, Alaska

W. E. SPAULDING, Executive Secretary
Ketchikan, Alaska

May 24, 1941

Dr. Everett B. King
Presbyterian Board of Foreign Missions
156 Fifth Avenue
New York, N. Y.

Dear Dr. King:

I have had a busy week thus far. I have not had time to write you sooner. However, I want to express appreciation, in which Mr. Wright joins me, for the opportunity we had Sunday of discussing mission work in Alaska with you.

The more I consider the conference, and the more I endeavor to analyze the problem associated with missionary programs in Alaska, the deeper is my conviction that the day of success and fruitage will be found by following important principles, rather than by recalling personalities or reviewing past incidents. The whole thing is much larger than mere places, personalities or prattlings. I cannot escape a conviction that the hope of spiritual growth, adequate equipment and economic support, will lag or grow in proportion to the manner in which the various protestant boards will work together in the future. Regardless of what may be the name of the group, or the form of its expression, the dominating influences must be fair, enduring and Christian. I am prompted to feel that others in more decisive places than I possess, share this conviction. It is very encouraging.

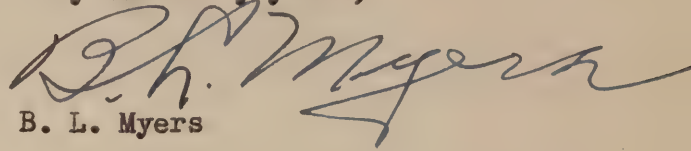
Also, may I call your attention to the enclosure, which has some seven points relative to matters which we discussed directly or indirectly. It is purely my own, and is passed on to you only as a suggestion of what appears to me worthwhile as part of the consideration of matters affecting missions in Alaska. I am neither a statesman nor an important student of Missions, but I have been, through a considerable period of my life, close to active missionary programs, and I believe that these seven points are worthy of consideration by yourself and by ourselves.

I shall be happy if you will keep me informed concerning your movements, especially about the time of your start to Alaska. If, in the meantime,

2.

or at any time, I can do anything for you, directly or indirectly, I shall be happy to have you call upon me, and I assure you that I shall be very deeply interested in all that you can teach me, which is much, and all which you may learn and observe during your trip. I am interested in it all.

Very cordially yours,

A handwritten signature in dark ink, appearing to read 'B. L. Myers', with a stylized, flowing script.

B. L. Myers

BLM:MM



THE AMERICAN HOTEL
MARKET BOULEVARD AT SEVENTH
SAINT LOUIS

HARRY H. O'NEILL
MANAGER

275 ROOMS
EACH WITH PRIVATE BATH

May 25th 71

Dear Dr. King:— It is unfortunate that the impression has been made on people interested in supporting the Presbyterian church in Harlem, that our church does not belong in Mitchellville. For the truth is that our church does belong there. We cultivated, planted, & have a perfect right to reap the harvest there. I do not mean to give the impression that we deliberately invaded a village where another church was organized, working, for that is not the way we came to be at home there.

Many years before Father Duncan passed away, his young people were going to our Presbyterian School. Father Duncan did not believe I wise to educate the native young people beyond the 3rd or 4th grade. But many of his bright young men & women



THE AMERICAN HOTEL
MARKET BOULEVARD AT SEVENTH
SAINT LOUIS

HARRY H. O'NEILL
MANAGER

275 ROOMS
EACH WITH PRIVATE BATH

were not satisfied to depart of school when they had completed the work offered at Metlakatla. So they left home, went to our school at Billie.

While there some of them asked to be received into the Presbyterian church. And when they returned to Metlakatla they were not satisfied with the leadership - methods of the Metlakatla Christian Church, which is an independent organization.

Edward Marsden had completed his training and was preaching in a Presbyterian church not far away. The people visited back and forth and as the years passed many of them came to know, love the Presbyterian church.

His desire for some organization other than the Metlakatla Christian Church had developed to such an extent that when Father Duncan was gone there never was any question about there being a single united church in the village. The only question was what church should come in to



THE AMERICAN HOTEL
MARKET BOULEVARD AT SEVENTH
SAINT LOUIS

HARRY H. O'NEILL
MANAGER

275 ROOMS
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gave the required leadership to this group that were seemingly educated, developed until they were not at home in Father Duncan's church. Both the Episcopal, the Methodist churches were doing everything within their power to get a foot hold in Metlakatla during the first years after Father Duncan passed away. And during those years the people of Metlakatla were petitioning, begging our church to come in & open a church. And this request was natural because our church was almost the only one doing work among the native people in Southeast Alaska. And had our church refused to enter this village there would no doubt be either an Episcopal or a Methodist church there today.

And should our church withdraw now it would be like a father deserting his own children. And should we withdraw the



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MARKET BOULEVARD AT SEVENTH
SAINT LOUIS

HARRY H. O'NEILL
MANAGER

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people would not unite in our church, but
would ask some other church to come in.

Those of us who were present and helped to
organize the church, & who have watched it
grow into a strong organization are agreed
that it was the will of God, & that we were truly
led by the Spirit of God when we responded to
the continued appeal of the Matlakala
people & placed Edward Marsden there as
our missionary.

Signed,
E. S. Bromley

Metlakatla Presbyterian Church

ALFRED D. SWOGGER, PASTOR

Metlakatla, Alaska

May 26, 1941.

Rev. Everett B. King D.D.
New York, N.Y.

Dear Dr. King:

Following and enclosed are a few facts regarding the organization of the Metlakatla Presbyterian Church, as I have been able to assemble them.

Two years after Wm. Duncan died the English Church (Episcopal) set about to re-organize the then Duncan Church. Many of the older people of the community, did not want that Church, and so they set about to make it possible for another Church to take over the field. At that time there was no Minister in the Old Church; the work was being carried on by the Elders.

A mass-meeting was called, and the matter was discussed, and it was finally voted to make a canvass of all the people who belonged to the Metlakatla Community, and register their vote for either the Duncan Church or the Presbyterian Church. A committee was appointed to make the canvass, and the side receiving the highest vote, even by one vote, should be the choice of the people. The outcome of the canvass was, the Presbyterians thirteen votes ahead.

Then some of the die-hards declared they would not stand by that decision, that trickery was used by the committee, so they went back to the old organization, while the winning group set about to carry out the wish of the majority.

My predecessor the Reverend Edward Marsden who was then a Missionary in Saxman, and whose family lived in Metlakatla, and who had a large following in Metlakatla, was called upon to head the undertaking. And so the Metlakatla Presbyterian Church gradually became a living, functioning organization.

One of the older men told me that a detailed account of the inception and organization of the Church was sent to the Board of Church Election when they requested a grant and loan for the building of the Church.

If more detailed information is desired, it could be secured by writing to Rev. James H. Condit, D.D., 2889 San Pasqual St. Pasadena Calif., or Rev. David Waggoner, 2100 Sunset Drive, Bellingham, Wash. Both men were closely associated with the work of the Presbytery at that time.

Hoping this maybe what you were wanting,

I remain,
Cordially yours,

A. D. Swigger

(Taken from the Minutes of the Presbytery of Alaska, dated October 1920.)

" In taking up the order of the day, discussion of the petition from the Metlakatla people for Church organization it was moved that it be held informally and that Mr. W. T. Long Chief of Alaska Division, U.S. Bureau of Education, Ernest Purvance, Superintendent of the schools of Metlakatla, Alfred Atkinson, Edmund Verney, John Davis, and Ernest Milton be invited to sit in conference.

Dr. Condit submitted a paper which he had received from the so called Metlakatla Christian Church. The same was ordered to be filed with the Clerk.

On motion the petition looking to the organization of a Presbyterian Church in Metlakatla was found in order, it was ordered that Presbytery meet at 3:00 P.M. to proceed to effect the organization.

The following order was carried out in effecting the organization of the Metlakatla Presbyterian Church:

Song- All Hail the Power of Jesus Name.

Prayer by the Moderator.

Purpose of the meeting stated by the Moderator.

Calling the roll from the list of petitioners by the Clerk.

Propounding the Constitutional Questions and giving of covenant to the people, by the Clerk.

Prayer by Dr. J. H. Condit.

Election of Elders-- Alfred Atkinson-John Davis, 3 years.
Ernest Milton-H. Murchison, 2 years.
Roderick Murchison, Edmund Verney, 1 year.
Sidney Campbell, Life Elder.

Elders Ordained, propounding question, Rev David Waggoner.

Ordination Prayer, F. R. Falconer.

Celebration of the Lord's Supper

Remarks by Rev E. L. Winterberger

Prayer by G. J. Beck.

Administration of bread by Rev. E. R. Bromley

" cup Rev. R. Fitzgerald.

Remarks by Sidney Campbell.

Adjourned to meet at 9:00 A.M. Oct. 19th.

Presbytery was called to order by the Moderator, 9:00 A.M. Oct. 19, and opened with prayer.

It was ordered that the roll of charter members be kept open until Dec 31 1920, to allow all signers of the petition who were absent from Metlakatla to unite with the Church and be recorded in the Minutes of Presbytery as charter members.

On motion the Church was enrolled (183 names on the petition)

On motion the Church was enrolled as the Metlakatla Presbyterian Church.

A Resolution passed by the Presbytery:

'Be it resolved, That we recognize with profound gratitude the rare wisdom, tact, and patience which the leaders and the people of Metlakatla have exhibited, not only at the organization of the Church, but for years proceeding the organization of the Church. The wisdom, patience, and Christian forbearance of the people, bespeak for the future of the Metlakatla Church a record of steadily increasing usefulness and power."

The following is quoted from Dr.S.Hall Young's letter of Nov. 3d,1921, to Dr .John Dixon,156 Fifth Ave.

"At four o'clock the elders and deacons, with two or three other influential men of the town convened in Marsden's parlor, -25 of the finest looking, most intelligent and sensible Indians I have ever met. They came to discuss with me the situation at Metlakatla. I told them in the beginning that as yet I had no official authority, that I could only advise them, and forward the result of our conference to Dr. Condit and the Board. It was an open conference with sympathetic frankness on both sides. They asked many questions and replied to mine.

Of first interest to them was the question of their new Church building. I had seen the plan and their application to the Board of Church Erection through our Board. They have as yet received no reply from either Board. I explained the evident cause of delay- ---. They are all ready to go vigorously to work on their church. It is a congregation of carpenters and mechanics, with an architect for pastor. If the asked for money from the C.E. Board comes soon, they plan to have the Church up before Christmas ! and they can do it.

We discussed all phases of the situation as between the Presbyterian Church and the other factions. I thought the spirit of the assembled officers excellent and Christly. There was not a bitter or extravagant word spoken. From their speeches and from extended conversations with Mr. Pervance, Sup't of the school, and others, I became convinced of these facts; That at least three fourths of the colony and almost all of the substantial and reliable men are in the Presbyterian Church; that their act of seceding and allying themselves with an organized American Church was forced upon them if they were to progress, religiously and intellectually; that their relinquishment of what they feel are their rights in the

Duncan property and estate is not only generous but smacks of the heroic- they did it for conscience sake; that all talk of the absorbing of the Presbyterian Church of Metlakatla by the unorganized body which is variously styled the Duncanite, Independent and Christian Church is as absurd and impossible of accomplishment as it would be to hope for the annexation of New York City by Jersey City; or the absorption of the Brick Church of N.Y. by the 23d St. Church.

Dr. Dixon, after these two visits to Metlakatla and conversations with members of the Presbytery and with adherents of all the factions within the Colony and with outsiders, I say to you and to Dr. Marquis and the Board that the time for hesitation is past. The Presbyterian Church of Metlakatla is an accomplished fact. Marsden has won his fight. The other factions, - the Duncanites, the Episcopalians, and the Salvation Army- are undetermined bands- without organization, constitution, enrollment or system. Of the eleven men composing the Town Council, seven including the Mayor and officers, are Presbyterians, three Duncanites, one Salvation Army. The so-called Duncan Church is held together- but loosely- by mercenary hopes on the part of its members. There has been recently a violent ruction among them, resulting in the ousting of the Elders. Their influential members are coming over, from time to time, to the Presbyterian Church. One of them recently said, as he applied to the session for membership. " I am tired of floating about on the sea without sail or rudder."

The demand of the Trustee that Marsden be expelled from the Island and that the Presbyterians surrender is ridiculous. ~~The~~

The claim of Bishop Rowe that the members of the Colony are members of the Episcopal Church is false and absurd. The recent speech of Mr. Welcome in which he said that the whole town with all its buildings, public and private, belong to Mr. Duncan, and now to his adherents; that if there were only six men who continued faithful to his commands and his policies, they would be the possessors of all Metlakatla; and that the Government school, the Presbyterians and all others except the Duncanites would be driven a way, was a lying and wicked speech.

The time has come for us to lay aside all hesitation and cease further discussion and to stand back of the Presbyterian Church of Metlakatla, boast of it as our finest native mission, encourage and support it. The actions of the Presbytery and of Dr. Condit in this matter were right and commendable—the only thing to do.

In my talks to the elder and deacons, I counseled them to "forget the things that are behind", to avoid argument or recrimination, to think and talk no more of Father Duncan's will or his bequest, to attend to their own business, which is the building of the Presbyterian Church and promoting the welfare of the community, and to treat kindly and speak kindly of all the people of whatever profession or belief. They agreed heartily and said this was their policy. They said that they felt calm and confident of their progress in all good ways, now that they were members of the great Presbyterian Church. " end of quote.

Quotation from the Metlakatla Presbyterian Church Session book;

" As a result of the public referendum authorized by the Council, Church Elders and people in an open convention on June 21 and 22 1920, a petition signed by 183 Christian men and women, was drafted, reviewed and corrected by a committee of four men, Alfred B. Atkinson, Edmund Verney, John Davis and Earnest Milton, on the evening of Sat. June 26th, 1920 and addressed to the Presbytery of Alaska, was forwarded to the Stated Clerk of Presbytery at Juneau., Alaska.

On July 3d 1920. Reverend F.R. Falconer and David Waggoner, representing the Home Mission Committee and Presbytery of Alaska, met with the representative men of the petitioners at Metlakatla Alaska, and the date of organization, August 1st 1920 was agreed upon.

Owing to the fact that the General Missionary Rev J.H. Condit D.D. and some of the members of Presbytery could not be present on Aug. 1st, and also that there were some objections to be met with, the date of organization was postponed to Sept. 15, 1920.

Again the Presbytery could not conveniently come together on the fixed date; and in interest of open fairness and justice to every one, friend and foe; and in order that there might not be unjust criticism resting on the Presbytery of Alaska, it was agreed to postpone the organization of the Church once more to Oct. 17, 1920.

On Oct. 16, 1920, the Presbytery of Alaska consisting of Rev. F.R. Falconer, Moderator, Rev. David Waggoner, Stated Clerk, Revs F.L. Winterberger, J.R. Fitzgerald, Geo. J. Beck and Edward Marsden and Rev. J.H. Condit, D.D. of the Presbytery of Yukon, representing the Home Board, came to Metlakatla and at once held a public conference with the petitioners for the Presbyterian Church.

On the evening of Mon. Oct. 18, 1920, the regular and formal organization of the Presbyterian Church at Metlakatla, Alaska by the Presbytery of Alaska took place in the Assembly hall of the Government school house. The persons that were publicly examined as to their faith and Christian life by the Presbytery of Alaska, and that first formed the organization are as follows."

Note, 58 joined at time of organization, 103 later and before Dec. 31, 1920.

June 5, 1941

Rev. Mr. Alfred D. Swogger
Metlakatla, Alaska

Dear Mr. Swogger:

Thank you for the article about the Metlakatla Presbyterian Church together with the copy of the minutes of the Presbytery of Alaska. I shall file this information for future reference. As it happens I expect to be in Alaska the latter part of August. I shall notify you of my definite plans a little later.

Cordially yours,

EBK:B

2889 San Pasqual St.
Pasadena, Calif.
June 10. 1944.

Dr. Everett B. King
156 Fifth Avenue
New York City.

Dear Dr. King,

Dr. Condit has just told me of the questions concerning the Methakata Church and asked me if I would like to add a few words since I have known of the work since its organization. I am glad to do this.

In recent years the work there under the Presbyterian church has been one of the most outstanding of all our churches particularly in connection with the young people and it certainly has been one of the most loyal to Sheldon Jackson School. We occasionally have had a pupil from The Christian Church, but not many. My impression gained mostly from the young people is that the work of the Presbyterian Church in that village means much more to the people than any other work there. It certainly would be a blow to our young people should there be a withdrawal of our Presbyterian work.

Very sincerely,
Lottie E. Sturgeson,

*file also trip
Metlakatla*

2100 E Sunset Drive,
Bellingham, Wash.
June 13, 1941.

Rev. Elliott B. King, D.D.,
156 Fifth Avenue,
New York City.

Dear Dr. King:

Your letter of the 5th reached me this week. Your request for information re Metlakatla sets me a large task, especially the task of setting down the items of the Metlakatla Problem in writing. I can only wish that we might sit down quietly for a few hours and that I might tell you orally the history of the Tsimpseans and the relation of the Presbyterian Church to them. Your questions would help me to make plain certain misunderstood points, that is if I knew the answers. I will have to go into a great deal of detail and bring in other items to shed light upon present situation.

William Duncan came to the Pacific Coast in 1858 a lay missionary from London. He located at Port Simpson, near Prince Rupert, a Hudson Bay station and colony. This fort was the center of the Tsimpsean tribes of northern British Columbia. I need not give you the details of preparation of Mr. Duncan, sufficient to say that after he had a small knowledge of the language he went out from the Fort to teach the people at the risk of his life. To read the dangers and struggles of those days until Mr. Duncan found a convert makes one think of the work of John G. Paton.

With the growing of the numbers of converts came the added problems of trying to elevate the lives and homes of a people living within the influence and authority of their heathen relatives. ~~The Out~~ of Mr. Duncan's planning came the reservation of Metlakatla, B.C. Here the new converts took up their residence under the control of Mr. Duncan. Mr. Duncan had absolute control of the reserve and became a magistrate under the Province. Individual houses were built instead of communal, industries were established, a trading post was opened, and Mr. Duncan was the clearing house for the new colony. No white was allowed to dwell within the community and no native could make his home there until he professed Christianity, unless with permission of Mr. Duncan.

Mr. Duncan planned wisely and well. Everything progressed, numbers left the old life and became residents of Metlakatla. There were many conflicts with traders and others, but Mr. Duncan was victorious and was upheld by the Provincial authorities. When everything seemed successful the Missionary Society of London sent out a bishop who attempted to take over the work with Mr. Duncan as assistant. Knowing Mr. Duncan you would understand how impossible this situation would be. In the bishop's mind everything centered in the religious life. With Mr. Duncan the religious life must be built and strengthened by a Christian educational and economic life. Mr. Duncan left the colony but was called back. Differences between the Society, the bishop, and the colony continued until finally in 1887 Mr. Duncan emigrated with his people to Annette Island Alaska, which Island had been given to the Tsimpseans and such other natives as might desire to join themselves with the enterprise.

It is interesting to know that Sheldon Jackson helped Mr. Duncan to find the friends who helped him to secure the gift of Annette Island for the new colony and the Alaskan Natives who desired to live in the Christian community. Henry Ward Beecher, and Dr. John Hall of the Fifth Avenue Presbyterian Church, were the instruments used to approach the President of the U.S. and members of Congress. The Fourth Presbyterian Church of Washington gave a large sum of money to Mr. Duncan for the new enterprise, so I was personally advised by the treasurer of the Church. Much of the money given for the colony came from Presbyterian sources.

In August of 1887 about 800 of Mr. Duncan's followers left their homes in B.C. and with the little steamer owned by the colony towing the laden canoes came to the new home in the promised land. The engineer of that little steamer was 18 year old Edward Marsden. The Marsden family was, and had been, one of Mr. Duncan's most trusted families. Edward was looked upon as almost a son. He was exceptionally bright, a skilled mechanic, and a versatile musician, playing upon 16 instruments. The people looked upon Edward Marsden as the future leader of his people, and I think myself that he was considered in that light by Mr. Duncan. I base this upon conversations which I had with Mr. Duncan.

The new Metlakatla was set up under the regulations of the U.S. Govt. with a council elected by the members of the colony under the control of Mr. Duncan. The religious life was organized as in B.C. with a body of elders under the control of Mr. Duncan. Mr. Duncan took charge personally of the educational life of the colony. No English books were allowed in school room, but such texts were used as Mr. Duncan had prepared in the Tsimpsean language which Mr. Duncan had reduced to writing using the English alphabet. Mr. Duncan did not believe in a house with classrooms heated with a furnace or with stoves. He erected a large communal room with a smokehole in the roof and an open fire burning upon the gravel floor in the center of the room. He told me he had this school house to prevent the spread of tuberculosis.

As I said above Mr. Duncan came to B.C. as a church layman. In 1905 Mrs. Waggoner visited at the village with other friends, and was guest for a week. Many interesting conversations were had during the days of that visit. One item of conversation was re Mr. Duncan's ordination, since he seemed to function in most matters as a minister. Mr. Duncan said that when he became the leader of the Metlakatla people the elders of the church took the Bible and placed it in his hands. This he considered his ordination. (The elders were elected with his approval and suggestion.)

In the thirty years which had elapsed since Mr. Duncan's arrival on the Pacific Coast great changes in the political and economic life of the northwest coast had come about. Trading posts other than the Hudson Bay, independent trappers, some Christian forces, and more thorough control of the political life by the provincial government of B.C., and the transfer of the territory of Alaska from Russia to the United States had come to pass. These forces had their influence upon the Tsimpsean project. More and more often the members of the colony were going out to Victoria, and to nearby villages for trade or some form of employment. The traders jargon called Chinook was used as a means of intercourse, principally for trade. English was being picked up. New ideas of the outside world was filtering into the settlement. Many of the men went to Fort Wrangell to cut wood for steamers going up the Stikine River to the gold discoveries. Others secured jobs at the military fort. Hence it is easy to understand that when the move was made to new Metlakatla in Alaska, and the opening up of the new industries could not support the members of the colony, that some would go

out to other villages or towns seeking lucrative employment. These workers found out the necessity of a knowledge of English as a means of communication. Otherwise the hirer could not direct the employee.

I think it was in 1888 that Edward Marsden went against the orders of Mr.Duncan and started for Sitka, where he had heard that missionaries had opened a school and taught English. If my remembrance is correct there were 38 young men appeared at Sitka from Metlakatla, Edward Marsden one of the leaders of the group. I am told that there was no building for a school but these young men were so eager and earnest that they slept in a warehouse and through John G.Brady,---afterward Governor-- opened what was to become Sheldon Jackson School. Sheldon Jackson saw the possibilities in Edward Marsden and encouraged him in his efforts for an education. He helped him to go to Carlisle School in Pennsylvania, then to Marietta College in Ohio, and finally to Lane Seminary. The great goal in Marsden's mind being the preparation of himself for the leadership of his own people. The people themselves have told me that that was what they considered Marsden was doing for them, and they encouraged him in his efforts. From the day that Edward Marsden left Metlakatla for Sitka Mr.Duncan disowned him. From the time the old Sitka Industrial Mission was established Mr.Duncan said that Sitka was a place where tuberculosis and prostitutes were bred. He said the same to me personally.

It was understood in the Board's offices that Edward Marsden was preparing for the place of leadership of his people. Perhaps Dr.Jackson was responsible for this understanding. In 1898 Marsden finished his preparation and came to Alaska. There was no place for him with Mr.Duncan, so the Board commissioned him to Saxman, now a part of Ketchikan. Saxman was a Thlinget village composed of Tongass and Cape Fox Thlingets. Marsden spoke Tsimpsaan. It was a curious situation. Marsden had to have an interpreter, and after his marriage, Mrs.Marsden, a Thlinget, interpreted for him. During the years that followed Marsden was accessible to his own people for conference and advice. During the years Marsden visited his widowed mother, and his friends in the Metlakatla colony. I believe Mr.Duncan did on a few occasions invite Marsden to preach to the people. It may have been at the request of the elders to Mr.Duncan that the invitation was given. I do know that the younger people and those of Marsden's ownage had him visit them frequently and preach for them in the social and musical halls. Though Mr. Duncan repudiated Edward Marsden, his mother was still the trusted friend and caretaker for Mr.Duncan. Widow Marsden was the only person, white or native, who was allowed to enter Mr.Duncan's bedroom. This was told to us by one of the white women helpers of Mr.Duncan. Mrs.Marsden cared for the bedroom and made the bed daily for Mr.Duncan. She did these tasks until the passing of Mr.Duncan.

In 1901 Mrs.Waggoner and I were commissioned to Alaska. We were appointed to Klawock, a Thlinget village. Our instructions were to open a selfhelp school, and form a model village patterned after Mr.Duncan's village at Metlakatla. My preparation for mission work had been along the lines of selfhelp by industrial means. The first thing we found out when we reached this virgin field at Klawock, was that there was no opportunity for us to establish a school, and that the Board had closed such schools at Howkan, Wrangell, Haines, and Juneau, and had concentrated all such efforts at Sitka. Therefore that feature of our work had to be abandoned.

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We corresponded some with Mr. Duncan re his plans for the native races, and asked his advice about establishing the new mission of Klawock. We also talked with Mr. Duncan at Ketchikan at the home of Dr. J. L. Myers at some length as to objectives. One thing that he stressed was segregation of the people, the other was learning the language. We started with task of learning the language. All the time we could spare from cutting wood for services and preaching every night except Monday, was given to language study. Most of the people had left Klawock during the winter for Klawock was not a winter village. As the winter progressed we became more and more convinced that we were not getting at the problems of 1901 and the future by becoming Thlinget speakers, so when our teacher was accidentally killed we ceased the study. We were convinced that Alaska was part of U.S. That the Natives of the north would at some time have to take their places as citizens of U.S. That the present means of livelihood would soon be gone.--Fishing, trapping, totem carving, canoe-building, and in some places logging). We could visualize the time when our people would have to undertake the same employment that engaged the whites, that they would have to compete with the whites. If we learned the native language we would make it harder for us to teach the natives the English. We urged the children to learn the language of the U.S. so that they could write letters to their friends, order goods from catalogues, and greatest of all read for themselves the Word of God.

Many of Mr. Duncan's people came to Klawock selling different lines of merchandise. Most of these visited us in our home. These visits convinced us that we could not segregate our people without doing them harm, for they would have to live their lives among the white people. So we gave up the reservation idea, though I had made a survey of an Island. I had many talks with Mr. Duncan about my plan of work, and though we differed remained friends. It seemed to me that Mr. Duncan still held to the thought of 1858-87, and did not realize that great changes had come about, and that still greater economic changes were at hand. Mr. Duncan had made one of the great successes in modern missions, but he did not see the new world which was so rapidly approaching. Mr. Duncan was unmarried. He trusted only his own decisions. He would listen to no friends advice in the conduct of his work. In other words I would say, that in his old age he did not know what to do with his great success. One of his last words to me was "O My, what shall we do? they are all hobble-de-hoys, neither men nor boys." He thought of the people still as children, not as young people coming into manhood and womanhood, and wanting to assert themselves and think for themselves.

Another problem we faced in the villages in the early days of our missions, was the taking of children away from the villages at too early ages to enter the mission schools. Children as young as five years were taken to Sitka, and these children were not allowed to return to their homes as long as the school could hold them. The result of this plan was that the children forgot their language and their parents. When the child returned to his village he had no common ground with his parents and the family. We got nowhere until schools were firmly established in the villages and the children could be taken through the early grades and be an integral part of the family.

This same problem confronted Edward Marsden and his people at Metlakatla. If the children were to be taught in English, then they would have to be sent away from Metlakatla and thus lose their identity in the family. So the leaders of the people went to Mr. Duncan and asked him to teach

their children in English. He refused. I am sure that he thought this would be detrimental to his plan for the mission. That with the entrance of English his people would cease to be segregated. Mr. Duncan took this problem into conference with Dr. J. L. Myers. Dr. Myers could see the peoples view point. Mr. Duncan at the suggestion of Dr. Myers hired Mr. B. C. Mitchell superintendent of the Ketchikan Schools to take the situation. Mr. Mitchell at a great sacrifice in salary took the place, because he was missionary minded. It was Mr. Mitchell's thought to reconcile the people to Mr. Duncan's plan for them. I visited Mr. Mitchell during his engagement at Metlakatla and talked the situation over with him. (Mr. Mitchell ~~was~~ a college mate at Park College). Before Mr. Mitchell had finished four months at Metlakatla he was convinced that Mr. Duncan's plan was wrong and that the request of the people for an English school was just. Mr. Mitchell resigned at the close of the year because he could not see eye to eye with Mr. Duncan. (If you are interested in this phase of the Metlakatla life, sometime when in Seattle try to get in touch with Prof. Mitchell at the Y.M.C.A. where he is an instructor in several subjects. Just now he is in the east, I think at Columbia, taking post graduate work. Mr. Mitchell can give you much light on the conditions which led to the entrance of the Bureau of Education ~~to~~ *into* ~~Metlakatla~~ Metlakatla, and which laid the foundation for the Presbyterian Church undertaking the spiritual work.)

I cannot go into detail about the manner in which the Government was forced to enter Metlakatla for the sake of giving the children proper English school privileges. The people at first supplied the building for a school, furnished a home for the teacher, provided the money for wages, and did everything for a school but the appointing a proper person as teacher. From that moment there was conflict between Mr. Duncan and his friends, and the people of Metlakatla. It was a conflict as to whether Mr. Duncan should control the people, physically, mentally, and spiritually, or that they should have a voice in their personal affairs. The Bureau of Education found for the people.

During all the years after Mr. Marsden's return to Alaska, the Presbytery of Alaska kept a watchful eye upon Marsden that he should do nothing to interfere with Mr. Duncan and his work. It is my opinion that Marsden acted with great Christian courtésy toward Mr. Duncan at all times. I was very close to Mr. Marsden and shared his solicitude for his people, for his problems were like mine at Klawock in the early days. It was in 1916 or 1917, I believe, that Mr. Marsden went to Metlakatla to live. The situation between Mr. Duncan and the people had become accute. Mr. Marsden was a balance wheel for the community and kept the council to dane actions. Mr. Marsden acted as secretary to the council, hence could put all actions into proper form and could conduct correspondence with the authorities in Alaska and Washington in a proper and rightful manner.

When Mr. Marsden left Saxman and removed to Metlaktla it was without the consent of the Presbytery or the Board. The Board therefore withdrew his commission and salary. Upon what Mr. Marsden lived I do, not know, but I believe the people themselves, whom he had come to help, supplied his necessities. Afterward the salary was restored, I cannot say when for I do not have at hand the data. I vis~~ited~~ Metlakatla in January of 1918 for the U.S. Food Administration under appointment to confer with Metlakatla upon saving and preservation of foods during the war. While there I preached in one of the social halls where Mr. Marsden was holding services under the direction of members of the town council. I also vis~~ited~~ Mr. Duncan and talked about his problems. This was the last time I saw Mr. Duncan.

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I believe it was August 1918 when Mr. Duncan died. The passing of Mr. Duncan opened up the situation which the council had tried to provide for. I do not know how long before the passing of Mr. Duncan that the council took action, but it was sometime before. Mr. Marsden and other leaders knew that with the passing of Mr. Duncan there would be trouble over church succession. To provide for this time the council passed an ordinance that "It was their opinion that the religious affairs of the village should not remain independent; That the best interests of the community demanded that the people affiliate themselves with an American Church. That until the death of Mr. Duncan no change should be made, but upon his death a referendum vote should be taken as to what church should be invited to receive the Metlakatla church into its fellowship. That the majority vote should control, and that there should be but one denomination.

I was informed of this action when it was taken. I am not sure but the matter was presented to Presbytery. Mr. Marsden was very careful to inform Presbytery just what was being done at Metlakatla, its needs, and his relationship to his people. At the spring meeting of Presbytery 1919. I believe, Mr. Marsden brought a request to Presbytery to organize a Presbyterian church at Metlakatla. A referendum had been taken with a resulting vote of 3 to 2 to invite the Presbyterian church to enter Metlakatla. The Presbytery had consistently refused to enter Metlakatla or to disturb Mr. Duncan in any way. So at this time Mr. Marsden's petition was tabled. The Board also concurred in this action.

At the Spring meeting of 1920 Mr. Marsden came with a petition signed by 189 petitioners requesting the organizing of the Metlakatla Presbyterian church. Presbytery was still of the mind that we should not enter Metlakatla with our church. To ~~be~~ ^{appear} to be courteous Presbytery appointed the Stated Clerk as a committee to visit the field, investigate, and report at the Fall meeting. (David Waggoner Stated Clerk) I visited Metlakatla during the summer. The situation was so critical that I requested Rev. F. R. Falconer pastor at Ketchikan to go with me and sit in the conferences. We were there for two days. Each morning and afternoon a constant stream of individuals came before us, each evening we held preaching services. I took full notes of each persons statements and desires as to the Presbyterian church in Metlakatla, and the religious condition existing in Metlakatla. Neither Mr. Falconer nor myself when we entered the first conference were favorable to Presbyterian work in Metlakatla, but after two days of conference and hearing the testimonies and desires of the people we could not do otherwise than recommend that we enter Metlakatla. A pro-re-nata meeting of Presbytery was called to meet at Metlakatla in October. A digest of words of each petitioner was sent to the men. When the full meeting of Presbytery reached Metlakatla on the mission boat Lois, only Mr. Falconer and myself were willing to accede to the request of Metlakatla people. Dr. Condit, General Missionary for Alaska representing the Board was with the party and a strong objector to our organizing a Metlakatla Church.

The members of Presbytery sat for two days in session and listened to the desires of the people as they came before Presbytery, as they had come before me in the summer. At the close of two days there was not a negative vote as to our entering Metlakatla. Neither Mr. Falconer nor myself made any suggestions during these conferences, which were conducted under the direction of the moderator of Presbytery. Presbytery organized the church with 168 members, if my memory serves. (My records and files are unpacked.)

Since the date of my inspection conferences at Metlakatla I have never changed my mind about the Presbyterian church in Metlakatla. When Mr. Marsden passed away in 1932 it became my duty to care for the Metlakatla field until the new missionary should arrive. My remembrance is that one of our Vacation Bible Schools was held in Metlakatla that summer. I did not regularly serve the church until September at which time we had finished Vacation Schools and had helped our Native Missionaries organize their work for the winter. We served Metlakatla four months, living upon the Princeton, until Rev. Swogger came. I marvelled at the organization which Mr. Marsden had built up. I studied the people who were leaders in the village. I studied the whole setup at Metlakatla in light of what had transpired in the earlier years of my acquaintance with Metlakatla problems.

I found that a great change was taking place in the people both in home and thinking. I taught the adult men's class in Sunday School those months of care, and led midweek prayer and Bible study. Our discussions gave me the opportunity to size up the thinking of the people. When I first knew Metlakatla-- it was Mr. Duncan. He did the thinking, he planned the industries, he decided what should be taught in school and church. There was no chance for initiative on the part of the people. In modern terminology the town was totalitarian. Mr. Marsden's great gift to his people was teaching them to think for themselves, to initiate, to feel political responsibility for their community and for the Territory of Alaska.

Why did I vote for the Presbytery to enter Metlakatla? Because I believe in the great principal, so important in today's affairs, of self determination. The Trustees would foster a totalitarian control in Metlakatla, they would appoint the teachers, arrange the curriculum, choose the religious leader--minister-- control the industries, and determine what the people should do or have. I believe in initiative, and self determination both of which has been the legacy of the Presbyterian Church.

It would be criminal on the part of the Presbyterian Church to withdraw from Metlakatla, to fail a people who had turned in their need to the Presbyterian Church as a friend. The attack of the Trustees upon the Bureau of Indian Affairs, Rev. Marsden, and the Presbyterian Church is the most underhanded and un-Christian act that has come under my notice since I entered the ministry forty years ago. The principals in the Metlakatla affair are nearly all dead and cannot answer for themselves. There is no one in Alaska, except Rev. Beck, who had any knowledge of the true facts in the Metlakatla case. Dr. Matthews based his knowledge upon hear-say evidence which could not be proved, if those who were connected with Metlakatla were living and able to answer from the facts.

I have been interrupted so many times while writing this letter that may not be legible or understandable to you. I am sure that you will pardon these. My desire has been to get the letter to you as early as possible.

I am expecting to visit Alaska in early July with the Christian Fellowship Party. I am sorry that our vessel goes to Seward and will not touch Sitka. It would be helpful to the Presbyterian Members of the Party if you could furnish me with blue prints of the new Princeton-Hall and facts concerning its building which might interest them. These Tours are fine opportunities of promotion for Alaska Missions. The cruise lasts twelve days. I will appreciate any materials you may send me relating to the Alaska work.

I hope this long letter may at least in part answer your questions re Metlakatla. Should our paths cross I will be glad to talk the matter with you.

Answer - David Wagoner

June 24, 1941

Miss Lottie E. Stevenson
2289 San Pasqual Street
Pasadena, California

Dear Miss Stevenson:

Thank you for the note enclosed
in Dr. Condit's letter. I appreciate your
opinion about the Metlakatla Church.

Cordially yours,

EEK:B

ALASKA

June 24, 1941

Rev. Dr. David Waggoner
2100 E. Sunset Drive
Bellingham, Washington

Dear Dr. Waggoner:

Thank you for your gracious letter and the full text that you sent me relative to the Metlakatla Church. It was most kind of you to take so much time and to go into detail to give me the coveted information. I do appreciate this act on your part more than I can express.

The enclosed folder WELCOME TO ALASKA has been sent to Alaska for summer tourists. I can supply you with a limited number of these folders for your Christian Fellowship Party. Let me know the number you desire. Rev. William J. Howell has a limited quantity of these pamphlets and you might secure enough to satisfy your needs from him. His address is Box 75, Albany, Oregon.

Cordially yours,

EBK:B
Enc.

November 6, 1941

Rev. Dr. William L. Young
Park College
Parkville, Missouri

Dear Dr. Young:

Your letter addressed to Dr. Wilson has been placed in my hands for answer. At the meeting of the Home Missions Council's Committee on Alaska definite action was taken relative to the Metlakatla situation. I am asking Dr. Dawber, Secretary of this Council, to write you a complete statement of the actions taken. I trust that this statement from Dr. Dawber will shed light on the rather difficult and delicate question.

Cordially yours,

EBK:McE
c.c. Dr. Mark A. Dawber

ALASKA

Park College

OFFICE OF THE PRESIDENT
PARKVILLE, MISSOURI

WILLIAM LINDSAY YOUNG
PRESIDENT

October 31, 1941

Dr. E. Graham Wilson
156 Fifth Avenue
New York City

My dear Graham:

Attached is copy of a letter I have just received from Frances A. Wright, one of the Trustees of the Metlakahtla Christian Mission.

Could you or Dr. King give me any information that would tend to help in this apparently difficult situation?

Cordially yours

Wm L. Young
Wm. Lindsay Young *asm*
President

WLY:asm

C O P Y

1801 Grand Avenue
Kansas City, Missouri
October 30, 1941

Dr. William Lindsay Young
Parkville, Missouri

Dear Dr. Young:

I am just in receipt of a letter from my Co-trustee, Dr. E. D. Kohlstedt, in which he makes the following statements relative to Dr. King's visit at Metlakahtla.

"At a meeting of the Home Missions Council Committee on Alaska yesterday, Dr. Everett B. King reported on his Metlakahtla contacts with characteristically partisan interpretations. He stressed the unwillingness of the Presbyterian group to merge with our Christian Church group, even going so far as to say that in case the Presbyterians withdrew they would continue a separate organization on their own account, adding: 'For either church to withdraw at this time would make a bad situation worse.'

"In fairness to him, I ought to add that he had commendatory comments to make concerning both pastors at Metlakahtla and the gradually developing spirit of cooperation fostered by them. The final action of the Committee was to commend the cooperative attitude of the two pastors, the joint projects which had been inaugurated to date, and to exhort them through their respective supervisional agencies to continue the development of a cooperative program until such time when conditions might warrant a merging of the work in Metlakahtla.

"Of course, you will readily recognize the fact that this action on the part of said Committee is a recognition of the status quo, for whatever progress made in Metlakahtla in recent years toward a better understanding between the two groups is the result of the initiative taken by our own very efficient missionary Dr. Frederick B. Schmidt."

It seems to me that this leaves the Presbyterian Board in a very unsatisfactory position in that Dr. King virtually says that because a withdrawal on their part a separate church would continue at Metlakahtla, that the Presbyterians would not be inclined to withdraw at this time. Doesn't this mean that your Board is determined to continue a Missionary effort for which there is no real need and apparently only a desire to keep alive a competing work in a limited field?

Dr. Wm. L. Young

-2-

10-30-41

I trust you will be sufficiently interested in the final solution of this matter to continue to make your own investigation and do the right thing. We trustees feel that if the financial support of the Presbyterian Mission at Metlakahtla was discontinued, the question of a dual church program at Metlakahtla would solve itself in a reasonable length of time. There is probably only one or two individuals left who would undertake to carry on without the financial support of your Board.

With kindest personal regards, I am

Yours truly

(Signed)

F. A. Wright
Francis A. Wright

November 6, 1941

Rev. Dr. Mark A. Dawber
297 Fourth Avenue
New York City

Dear Dr. Dawber:

Enclosed you will find a copy of a letter that has just been received by Dr. Wilson. The letter was written to Dr. Young by Mr. Wright, one of the Trustees of the Metlakatla Church. You will note in this letter that he quotes from Dr. Kolstead.

Also you will find enclosed a copy of my letter to Dr. Young. Will you please take the time to write to Dr. Young and give him a clear and correct statement of the action that was taken by the Home Missions Council's Committee on Alaska. I shall appreciate this very much.

Cordially yours,

EBK:McE

ALASKA

PARK COLLEGE

Record

OCT.
1942

Cool Heads for Hot Times

OPENING ADDRESS AT PARK

Graham Tyler Memorial Chapel

September 11, 1942

By PRESIDENT WILLIAM LINDSAY YOUNG

PARK COLLEGE opens the present school year under extremely abnormal circumstances. The world is on fire.

The flames of hatred engulf the entire human race. It is not my purpose to discuss the war at this time, except to say that never were graver issues at stake. What I do want to say to you has to do with the life we are to live on the campus these coming months. *In our student body this year we have men and women who are the descendants of just about every nation on this earth.* We are, racially speaking a conglomerate and heterogeneous people. But, politically speaking,



we are a unified and homogeneous people. Whatever differences there may be in our racial and social heritage, we stand today unified in singleness of purpose under one flag. Whether our fathers were subjects of king or emperor in the East or in the West, we here today owe but one undivided allegiance, and that is to the Constitution of the United States of America.

War breeds hysteria and makes for emotional instability. Feelings become intensified and sound judgment is difficult to exercise. If we are not careful in our anxiety over the issues involved, we are apt to do damage to those very values which we are now anxious to preserve. What is the genius of the American way? Specifically, what are those values which we are determined to keep inviolate? We believe in government of the people, by the people, and for the people. We believe that every person is born with certain inalienable rights. We believe in the freedom of speech, assemblage and press. We believe that every citizen has equal rights before the law. Whether he be black or white, rich or poor, brilliant or ignorant. Catholic or Protestant, Jew or Gentile, Christian or atheist, he has equal rights to the privileges and benefits of our constitutional government.

Within this student body are young men and women whose ancestry goes into those nations with which we are at war. The blood of

Italy, Germany, and Japan flows in our veins. But the ideals and the faith of the American way is in our souls. All of us are the descendants of immigrants and loyal citizens of this country, no matter where our forefathers resided. The test, then, comes just here. Can we look upon our associates here, not as descendants of the English, the French, the Russians, or the Japanese, but as citizens of our commonwealth? If we can, let us thank God and take courage. If we are not able to transcend those artificial barriers of a dead past, then the American way may be beautiful in theory but futile in practice. Were any student or teacher on this campus to show in any way the slightest ill-will toward the descendants of those with whom we are at war simply because of their ancestors, he will be showing to the world that he either does not understand our constitutional democracy, or he has no faith in its worth. Park College has never in all its noble history, had any difficulties in such matters as we are now discussing. But Park College has never confronted a situation similar to what is now before it. We shall watch with great concern and interest the developments of the year before us to see if we have faith and the understanding necessary to keep intact the democratic way under these severe strains.

You have a right to know the position of the administration of Park

College in a time like this. This knowledge you shall have in English as plainly as I know how to use it. We will not tolerate un-Americanism on this campus. Any act of disrespect to a fellow American citizen, simply because his forbears came from an enemy country will be construed as a violation of the Constitution of our country, an affront to Park's catholicity, and a betrayal of the Christian faith for which we have stood down through the years.

We are opposed to the way of life represented in the leadership of the Axis powers. If they have their way, democracy will be no more and the blessings of freedom will become nothing but a haunting memory. But the Axis are not the only dangers to our liberties as we know them. There are those who, because of their intolerance and bigotry, would deny to a fellow American citizen his just rights because his great-grandfather's name was Fritz and lived in Berlin. What makes this spurious loyalty so dangerous is that it is cloaked in the garb of patriotism. In reality they are foes of what our young men are dying to preserve in that, within our very household, they repudiate the democratic process and betray the fundamental philosophy of the Constitution.

What, after all, makes a man truly American? Not the color of his skin, not the place of his birth, not the school or schools from which he is graduated, not the amount of money

he may possess, nor the membership in some particular political party or religious group. One may be lily white in complexion, born within the shadows of Mount Vernon, possess fabulous wealth, carry degrees from our greatest universities, belong to one of the two major political parties, and maintain membership in any one of the great religious groups of America, and still be minus those fundamental qualities necessary to sound Americanism. A white man murdered Abraham Lincoln. Aaron Burr, betrayer of his country, had a keener intellect, it is said, than George Washington. Some of the greatest political corruptions of our time are studded with men carrying university degrees. I am not depreciating the values of education or wealth as such. All I mean is that these are not necessarily evidence of good Americanism. Democracy is the outgrowth of a quality of soul, a temper of mind, a great faith, faith in the dignity and worth of man as such. Democracy means that one man's vote counts just as much as the other fellow's. It means equality of opportunity. It means the right to speak one's honest convictions on any subject, belong or refuse to belong to any political party, to believe or disbelieve as he pleases, just so long as he respects the rights of others and operates within the framework of constitutional democracy. Whether his name is Tony with Italian ancestry, Pat with an Irish ancestry,

Ivan with a Russian ancestry, Toyohiko with a Japanese ancestry, Sandy with a Scotch ancestry, August with a German ancestry, or Cabot with a Bostonian ancestry — the name and the ancestry are in themselves of no necessary significance. There are other questions which do have significance. Do these men believe in the Declaration of Independence? Do they believe in freedom as we have enjoyed it since the bitter days of Bunker Hill and Valley Forge? Do they believe in the utter supremacy of human values and in the sacredness of personality? Do they believe in the American way, and do they prove their faith by their works? The great American question is not "from where do you come," but "where are you going?"

This democratic faith calls for unity of purpose but that does not mean regimentation of practice. Again, this fact is what makes it so necessary to be on our guard in a time like this. One political party may say that its platform is best for the enrichment and preservation of the American way. Another may disagree and set up counter proposals. Both may be wrong. But, in any case, freedom of speech and discussion must never be thwarted except as it may be necessary for military reasons in time of war. Thus in our country we have sharp differences in racial and cultural strains as well as acute disagreements as to how best

to make our system work. In any case it calls for tolerance, broad-mindedness, and above all grim determination to preserve our political faith as set forth in the Constitution.

So let us resolve to be good Americans, loyal Americans, intelligent Americans. Let us resolve that we will not weaken our nation by cheap and slanderous remarks about those in our midst with whom we disagree. We are Americans, all. Let us prove to the world that while emotions surge about us like a billowy sea, while tides of hatred tend to render rational processes almost impossible, we will strive with the help of God to demonstrate democracy at its best on this hillside. Let us resolve to keep cool heads in these hot times. And, when we walk daily across the campus, look into the eyes of our fellow students and say to ourselves, "Though your folks came from a different land than mine, you are a fellow American citizen. No matter what others may say or do, we will live together as equals under the Stars and Stripes."

PARK COLLEGE RECORD

Sixty-fifth Year

Number One

Published by Park College at the
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William Lindsay Young, *President*
Frederick Wm. Hawley, *President Emeritus*

Entered as second class matter October 18, 1928, at the Postoffice at Parkville, Mo., under the Act of August 24, 1912.

Metlakatla Presbyterian Church

ALFRED D. SWOGGER, PASTOR

Metlakatla, Alaska October 12 1942.

Rev. Everett B. King, D.D.
New York, N. Y.

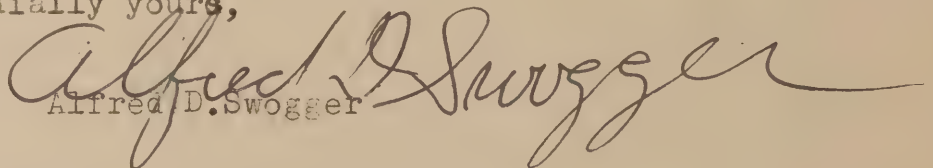
Dear Dr. King:

Following is a list of manse owned property in the
Metlakatla manse at the present date;

Dining Room Group,		
Table((11" leaves)	\$28.00	
Buffet	25.00	
Chairs #8 @\$3.00	24.00	
Rug (9'X12')	<u>36.00</u>	\$113.00
Electric Kitchen Range		119.00
Warm Air Heating Furnace(with Oil Burner)	<u>318.12</u>	
		\$541.12

ALL ARE IN GOOD CONDITION

Cordially yours,


Alfred D. Swogger

METLAKATLA, ALASKA

CHURCH

The Presbytery of Alaska organized a church at Metlakatla on October 18, 1920. Worship services and S. S. were held in Asembly Hall and class rooms of Government School Building. According to letter from Rev. David Waggoner of August 1921 to Mr. Patterson of Board of Home Missions "The present remnant of the Old Duncan regime cannot in any way meet the need and in fact has very little spirituality in it. The Salvation Army was for many years before Mr. Duncan's death the only influence in the town outside the Presbyterians that kept alive any Christian work."

In January 1922 A loan of \$1,000 and a grant of \$2,000. was made for the Metlakatla Church. \$3,000 additional was to be raised by subscriptions and donations in A laska. In November 1926 It was recommended that the above grant and loan be made a grant mortgage of \$3,000. because of the inability of the church to repay the loan. ~~To~~ Between 1922 and 1926 \$10. was repaid so the grant mortgage actually stands as \$2,990.

MANSE

In June 1937 the Board granted \$2,400. for the purpose of erecting a manse. This money was taken from the Barrow Insurance money. Of this amount \$2,394.64 was actually spent and the small balance was returned to Barrow Insurance.

October 23, 1942

Dr. Ben L. Myers
1115 Grand Avenue
Kansas City, Missouri

My dear Dr. Myers:

In keeping with my agreement with the trustees of the Metlakahtla Christian Mission, I am writing to make the following report:

I had an extended visit with Dr. E. Graham Wilson, General Secretary of the Board of National Missions of the Presbyterian Church of the U.S.A., since any relationship our Church has to the Metlakahtla problem would have to be cleared through his organization. Dr. Everett King, as you know, is one of the members of the staff of this Board of which Dr. Wilson is the General Secretary. Dr. Wilson assured me of what I already knew, and that is that he is anxious to do everything within his power to do whatever can be done to unify the work in Metlakahtla, improve the services being rendered, and tend to stabilize it wherever possible. He assures me also that Dr. King decidedly shares the same convictions.

After discussing the matter at length, it became obvious to me that Dr. Wilson was quite well informed about the entire history of the Metlakahtla situation.

If I understand Dr. Wilson accurately, it would seem that there have been some decidedly antagonistic attitudes on the part of these two groups toward each other ever since the division and that attempts to get the two groups together seem rather hopeless. I forgot to ask him what appropriation was made to the Presbyterian work, but I do recall he said it was rather meager.

After discussing the thing at further length, it was decided that, since Dr. King is going to leave in the near future for Alaska for a period of extended study of the entire situation, he would ask him to go once again into the Metlakahtla problem with considerable care, with a view to finding a solution. It would seem to me, therefore, that about all we can do now is to wait until Dr. King makes that study and reports sometime during the winter.

May I express the conviction that I believe the Metlakahtla work which you three trustees supervise will never be free from certain hazards, suspicions, and difficulties as long as it is without any denominational anchorage. Personally, I believe that, in the interests of peace and harmony, as well as guaranteeing its continuance in the evangelical tradition, the work should in some way function through one of our denominational agencies.

Dr. Ben L. Myers

-2-

10-23-42

I am pleased to have the privilege of sharing with you in this difficult problem. When Dr. King reports, I shall be pleased to talk this matter over again with you, as by that time I shall hope to have sufficiently matured some ideas I have concerning the problem.

With every good wish, I am always

Cordially yours

Wm. Lindsay Young

cc to Mr. F. A. Wright
1801 Grand Avenue, Kansas City, Mo.

cc to Mr. E. D. Kohlstedt
1701 Arch Street, Philadelphia

cc to Dr. E. Graham Wilson
156 Fifth Avenue, New York City

Copy to Dr. King

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

November 17, 1942

Dr. William Lindsay Young
Park College
Parkville, Missouri

Dear Bill:

Thank you for sending me a copy of your letter of October 23rd to Dr. Ben L. Myers of Kansas City. As I see it, your letter covers the situation accurately and completely with one exception. You state "it would seem that there have been some decidedly antagonistic attitudes on the part of these two groups toward each other ever since the division and that attempts to get the two groups together seem rather hopeless." This is as I understood it and as I stated to you, but in talking with Dr. King I find that this is not an accurate statement. Unoubtedly there were times in which there was considerable feeling between the two groups but that feeling does not exist today. In fact, when Dr. King was there a year ago the two pastors had fellowship together and, Dr. King tells me, the relationships between the two groups are fairly amicable. Dr. King tells me further that he has recently had the report that the two churches are holding joint services for the men in the armed service.

When we were together in Chicago, I believe I told you that Dr. King would be making a trip to Alaska in the near future. He still hopes he may be able to visit Alaska but the trip has been postponed and it may be spring before he can get there. You are correct in advising Dr. Myers that the Board is interested in this problem and is desirous of working it out in a way that will be best for the people there. The question came up at the semi-annual meeting of the Board, held November 12-13, and the following action was taken: "That the Board authorize and request Dr. King to study the relation of the work of this Board at Metlakatla to the Duncan Memorial Church."

I note in your letter that you have pointed out the desirability of a "denominational anchorage" for the work in Metlakatla. I agree with you that this would be wise if some plan mutually satisfactory could be worked out. We have a united Protestant church in the Matanuska Valley and perhaps something along this line could be developed at Metlakatla. Dr. King is interested in this and would be glad to confer with the trustees of the Duncan Fund regarding it.

Dr. Wm. Lindsay Young - 2

November 17, 1942

I have not forgotten the matter about which you spoke to me but so far have nothing to suggest. I hope you can work out your problem satisfactorily. Life seems full of problems these days for all of us.

With kindest regards and best wishes, I am

Sincerely yours,

E. Graham Wilson

CORRECTIVE REPORT

Outlets 11a

With the repairing of the church, and the winter program in progress, the Missionary is kept quite on the move.

I mentioned church repairs. The Board of Deacons took it upon themselves to re-decorate the Social Hall, thus making it more cheerful. So they painted the ceiling and walls bone-ivory color, the windows and door frames beige, and the floor golden brown. The lighting system was the old fashioned cords dangling from the ceiling. So that was replaced by a more up-to-date set of fixtures. Some alterations were made between the social hall and kitchen, so now the entire unite has taken on a decidedly improved appearance; so much more attractive. It is hoped this may stir the people up to a more vigorous effort to re-decorate the church proper. The old wood stove is removed from the social hall, and in its place there will be a modern oil burner.

Our Thanksgiving Service was very encouraging, and the Pastor was much pleased with the offering received that morning; \$25.00, which amount was sent to the Presbyterian War Relief Fund, to help needy sufferers.

December 5th is another date which will stand out in our memory for a long time. Beautiful flags, American and Christian, size 4' X 6' of Rayon were purchased by the Women's Society, and were dedicated that evening. We had the Post Chaplain and some other officers over from the Base, also Rev. Beck from Ketchikan to take part in the service, also the Mayor of the town. Much appreciation was expressed by all for the fine service.

Dec. 12th at the evening service we observed White Christmas, and gathered in gifts for the children at the Haines House. The gifts were sent off the following day, so that the children in the home might get them Christmas morning.

These are just a few things to give heart to the Missionary when he is tempted to become discouraged; just a few things for which to give thanks to the Good God.

Report on Kotlikatla

In October 1943 the Trustees of the William Duncan Estate requested the Board of National Missions to withdraw its support of the Presbyterian Church in Kotlikatla and join with the trustees in gathering the people of Kotlikatla together in one church, the Kotlikatla Christian Mission, for whose support the trustees have ample funds.

Conference was held by the General Secretary, the Administrative Secretary and the Secretary of the Unit of Work in Alaska for the Board of National Missions. It was agreed that action should be withheld until the return of the Secretary for Alaska who should investigate the situation and make a full report.

The Secretary for Alaska visited Kotlikatla on April 20, 1944. He called in Ketchikan on Mr. Robert Tomlinson, former lay-pastor of the Christian Mission in Kotlikatla on the Mayor, John W. Smith, who is a leading officer of the Christian Mission, The Rev. Fred Schmidt, Pastor of the Christian Mission, the officers and the congregation of the Presbyterian Church.

Briefly the situation is as follows: It is regrettable that there should be two active churches in a small Indian village of 750 people. Mr. Tomlinson and the Mayor believed that irreparable internal turmoil would result if the Board of National Missions acceded to this request now. The Rev. Mr. Schmidt did not press for the withdrawal of either one of the churches but did emphasize the need of greater cooperation between the two ministers and their respective congregations. The people of the Presbyterian Church presented a strong plea in behalf of their church in the form of the following petition which was prepared and signed by 178 names within 24 hours (it was specifically stated that where children were away at school parents signed for the children):

"Kotlikatla, Alaska

April 19, 1944

To The Board of National Missions
Presbyterian Church of America,

We the undersigned members of The Presbyterian Church of Kotlikatla, Alaska respectfully appeal to your authority to ignore once and for all the suggestions and wishes of The Duncan Trustees, and Members of The Duncan Church, to unite the members of The Presbyterian Church with The Duncan Church as one, under the supervision of The Duncan Trustees, or any other denomination. As we have no desire ever to return, having once pledged our faith to The Presbyterian Church. We wish to remain loyal and true to our promise."

Following his return from Alaska your Secretary went to Kansas City, Mo. to confer with Dr. D. L. Myers and Mr. F. C. Wright of the Trustees of the Duncan Estate. He listened to their story and request seeking to get all the history, facts, and circumstances possible. He reported to them the information gathered on the trip, the financial circumstances of the Church, and showed them the petition presented by the congregation. In view of the circumstances it seemed evident that the request of the Trustees should not be granted at present but that some long range program of cooperation should be agreed upon by the Board

of National Missions and the Trustees of the Duncan Estate looking forward to a better Christian spirit of harmony between the two churches in Metlakatla and their possible union upon principles to be established when their spirit of unity will draw them together.

Recommendation

The Board of National Missions regrets the existence of two strong churches with full programs in a village the size of Metlakatla (750) and recognizes that the Christian Mission founded by William Duncan was established first. A group of natives in the village requested the organization of the Presbyterian Church and that Church has grown steadily in numbers and spiritual and financial strength. The people of the congregation have indicated their great desire to have their church continued and the Board of National Missions feels it cannot and should not grant the request of the Trustees of the Duncan Estate to withdraw its support of the Presbyterian Church in Metlakatla at this time.

In light of persistent rumors and uncertain conditions the Board desires to commend the accomplishments of the Presbyterian Church of Metlakatla and to reassure the congregation of the Board's continued interest and intent to grant necessary assistance for its support. While the Board offers this reassurance it also urges the congregation:

1. To seek a greater spirit of harmony and cooperation with the congregation of the Christian Mission in accordance with principles agreed upon by the Board, the Trustees of the Duncan Estate and the two congregations.
2. To endeavor to assume a larger portion of its own support as evidence of the real desire to continue as a separate Church organization.

Report on Metlakatla.

In October 1943 the Trustees of the Wm Duncan Estate requested the Board of National Missions to withdraw its support of the Presbyterian Church in Metlakatla and join with the trustees in gathering the people of Metlakatla together in one church, the Metlakatla Christian Mission, for whose support the trustees have ample ^{funds} ~~support~~.

Conference was held by the General Secretary, the Administrative Secretary and the Secretary of the Unit of Work in Alaska for the Board of National Missions. It was agreed that action should be withheld until the return of the Secretary for Alaska who should investigate the situation and make a full report.

The Secretary for Alaska visited Metlakatla on April 20, 1944. He called in ~~Metlakatla~~ ^{Petchilegan} on Mr. Robert Tomlinson, former lay pastor of the Christian Mission, in Metlakatla on the Mayor, John W. Smith, who is a leading officer of the Christian Mission, the Rev. Fred Schmidt, pastor of the Christian Mission, the officers ^{and the congregation} of the Presbyterian Church.

Briefly the situation is as follows: it is regrettable that there should be two active churches in a small Indian village of 750 people. Mr. Tomlinson and the Mayor believed that irreparable internal turmoil would result if the Board of Nations acceded to this request. ^{now} The Rev. Mr. Schmidt did not press for the withdrawal of either one of the churches but did emphasize the need of greater cooperation between the two ministers and their respective congregations. The people of the Presbyterian Church presented a strong plea in behalf of their Church in the form of the following petition which was prepared and signed by 178 names within 24 hours (It was specifically stated that where children were away at school parents signed for the children):

Petition —

Following his return from Alaska your secretary went to K. C. Mo. to confer with Dr. B. L. Myers and Mr. H. C. Wright of the Trustees of the Duncan Estate. He listened to their story and request seeking to get all the history,

facts and circumstances possible. He reported to them the information gathered on the trip and showed them the petition presented by the ~~people~~ ^{congregation} congregation. In view of the circumstances it seemed evident that the request of the Trustees should not be granted at present but that some long range program of cooperation should be agreed upon by the Board of national missions and the Trustees of the Duncan Estate looking forward to a better Christian spirit of harmony between the two churches in Matlakata and their local union upon the ~~same~~ ^{same} principles to be ~~established~~ ^{established} when their spirit of unity will draw them together.

Recommendation.

The Board of national missions regrets the existence of two strong churches with full programs in a village the size of Matlakata⁽¹⁹⁾ and recognizes that the Christian mission founded by Wm Duncan was established first. a group of natives in the village requested the organization of the Presbyterian Church and that Church has grown steadily in numbers and spiritual and financial strength. The people of the congregation have indicated their great desire to have their Church continued and the Board of national missions feels it cannot and should not grant the request of the Trustees of the Duncan Estate to withdraw its support of the Presbyterian Church in Matlakata at this time.

^{to commend the}
^{agreement of}
^{the} ^{of M} In light of persistent rumors and uncertain conditions the Board desires to ^{reassure the} ~~reassure the~~ ^{congregation} congregation of Matlakata of ^{the Board's} ~~continued~~ ^{continued} interest and intent to grant necessary assistance for ~~its~~ ^{its} support. While the Board offers this reassurance it ^{also} urges the congregation:

1. To seek a greater spirit of harmony and cooperation with the congregation of the Christian mission in accordance with principles agreed upon by the Board, the Trustees of the Duncan Estate and the two congregations.
2. To endeavor to assume a larger portion of its own support as evidence of the real desire to ~~be a strong church in the~~ ^{continue as a separate church organization.} ~~Presbyterian Church U.S.A.~~

ADVISORY COMMITTEE ON NEGRO WORK

Class of 1944:

President L. S. Cozart
Rev. J. B. Barber, D.D.
Rev. H. S. Davis, D.D.
Mrs. L. A. Bolden

Class of 1945:

Rev. Frank C. Shirley, D.D.
Rev. J. W. Manoney, D.D.
Mrs. D. T. Murray
Rev. James H. Robinson

Class of 1946:

Rev. J. T. Colbert, D.D.
Rev. J. E. McMillan, D.D.
Mrs. H. M. Stinson
President T. B. Jones

There are four recent actions which have a bearing upon the proposals regarding personnel service and salary adjustments which are herewith being submitted to the Board for approval.

1. The recommendations of the Appraisal Committee, presented to the Board on April 29, 1943, urging the development of a sounder, more adequate personnel policy including recruiting, pre-service training, in-service training, placement and supervision, commissioning and a "career" relationship to National Missions, and support. (pages 7 and 8 Appraisal Committee Report)
2. The recommendation of the National Staff that the terms of the Maintenance of the Ministry plan as they relate to the Board of National Missions be put into effect as of October 1, 1944 and the Department of Missionary Operation formulate also salary standards for non-ordained workers. (page 13 of the Maintenance of Ministry Plan, page 13 of Appraisal Committee Report)
3. The action of the Board that a definite program be inaugurated for the increasing of missionary salaries to adequate minimum standards, that this adjustment be scheduled to be completely accomplished within three years or less if possible, and, further, that these adjustments be made even at the expense of curtailing work if necessary. (Minutes of the Executive Session of the Board held April 30, 1943).
4. The General Assembly action which approved the recommendations of the special Committee on Theological Education that:
 - a) "Recruiting for Life Service is the responsibility of the whole church --(including)-- the boards and agencies of the church."
 - b) "The problem of recruiting is intimately bound up with the question of the character and province of the fields the ministers are to serve. If the church expects its ministers to be college and seminary trained, it must assume the responsibility for providing charges of such dignity and opportunity as will challenge, satisfy, and hold these men.----The Committee expresses the hope that the new Recruiting Agency together with the Board of National Missions will give increasing attention to this aspect of the problem." (page 68ff of the Minutes of the 1943 General Assembly)

Action on Metlakatla

Minutes of Board of National Missions, June 15, 1944

In October 1943 the Trustees of the William Duncan Estate requested the Board of National Missions to withdraw its support of the Presbyterian Church in Metlakatla and join with the trustees in gathering the people of Metlakatla together in one church, the Metlakatla Christian Mission, for whose support the trustees have ample funds.

Conference was held by the General Secretary, the Administrative Secretary and the Secretary of the Unit of Work in Alaska for the Board of National Missions. It was agreed that action should be withheld until the return of the Secretary for Alaska who should investigate the situation and make a full report.

The Secretary for Alaska visited Metlakatla on April 20, 1944. He called in Ketchikan on Mr. Robert Tomlinson, former lay-pastor of the Christian Mission; in Metlakatla on the Mayor, John W. Smith, who is a leading officer of the Christian Mission, the Rev. Fred Schmidt, Pastor of the Christian Mission, the officers and the congregation of the Presbyterian Church.

Briefly the situation is as follows: It is regrettable that there should be two active churches in a small Indian village of 750 people. Mr. Tomlinson and the Mayor believed that irreparable internal turmoil would result if the Board of National Missions acceded to this request now. The Rev. Mr. Schmidt did not press for the withdrawal of either one of the churches but did emphasize the need of greater cooperation between the two ministers and their respective congregations. The people of the Presbyterian Church presented a strong plea in behalf of their church in the form of the following petition which was prepared and signed by 178 names within 24 hours (it was specifically stated that where children were away at school parents signed for the children):

"Metlakatla, Alaska

April 19, 1944

To the Board of National Missions
Presbyterian Church of America.

We the undersigned members of the Presbyterian Church of Metlakatla, Alaska respectfully appeal to your authority to ignore once and for all the suggestions and wishes of The Duncan Trustees, and Members of The Duncan Church, to unite the members of The Presbyterian Church with The Duncan Church as One, under the supervision of The Duncan Trustees, or any other denomination. As we have no desire ever to return, having once pledged our faith to The Presbyterian Church, we wish to remain loyal and true to our promise."

Following his return from Alaska your Secretary went to Kansas City, Mo. to confer with Dr. B. L. Myers and Mr. F. C. Wright of the Trustees of the Duncan Estate. He listened to their story and request seeking to get all the history, facts, and circumstances possible. He reported to them the information gathered on the trip, the financial circumstances of the Church, and showed them the petition presented by the congregation. In view of the circumstances it seemed evident that the request of the Trustees should not be granted at present but that some long range program of cooperation should be agreed upon by the Board of National Missions and the Trustees of the Duncan Estate looking forward to a better Christian spirit

Action on Metlakatla, Minutes of Board of National Missions, June 15, 1944

of harmony between the two churches in Metlakatla and their possible union upon principles to be established when their spirit of unity will draw them together.

Recommendation

The Board of National Missions regrets the existence of two strong churches with full programs in a village the size of Metlakatla (750) and recognizes that the Christian Mission founded by William Duncan was established first. A group of natives in the village requested the organization of the Presbyterian Church and that Church has grown steadily in numbers and spiritual and financial strength. The people of the congregation have indicated their great desire to have their church continued. While it is not the policy of the Board to assist competitive enterprises, in view of the special circumstances the Board feels that it should not grant the request of the Trustees of the Duncan Estate to withdraw its support of the Presbyterian Church in Metlakatla at this time.

In view of persistent rumors and uncertain conditions the Board desires to commend the accomplishments of the Presbyterian Church of Metlakatla and to assure the congregation of the Board's continued interest and of its willingness to cooperate in working out a satisfactory and constructive program of religious work in Metlakatla. The Board therefore urges the congregation:

1. To seek a greater spirit of harmony and cooperation with the congregation of the Christian Mission in accordance with principles to be agreed upon by the Board, the Trustees of the Duncan Estate and the two congregations.
2. To endeavor to secure a larger portion of its own support as evidence of the real desire to continue as a separate Church organization.

see necessary
copy of Aug 1954

CHURCH COOPERATION IN METLAKATLA, ALASKA

In the interests of Christian cooperation and spiritual strength in the Village of Metlakatla, the trustees of the Wm. Duncan Estate for and in behalf of the Christian Mission of Metlakatla, and the Board of National Missions of the Presbyterian Church of the United States of America for and in behalf of the Presbyterian Church of Metlakatla, agree to the following program:

1. The governing bodies of each congregation (Session in the Presbyterian Church and in the Christian Mission) shall meet once a year in September:
 - a. To plan for union services with the two congregations at stated times in the year such as Thanksgiving, Christmas Eve, Easter Sunrise, etc., and united movements such as Daily Vacation Bible Schools, which would be helpful to the entire community. Any change in such plans should be considered far enough in advance to avoid the possibility of misunderstanding.
 - b. To consider moral and spiritual problems in the community and what the churches together should do about them.
 - c. To seek ways and means of full cooperation toward a strong Christian atmosphere in the community.
 - d. To consider in a Christian manner any problems of misunderstanding which might cause division or weaken the Christian influence of either or both churches.
2. Each church is free to develop its own program, but should carefully avoid anything that would interfere with Christian unity. Each congregation and pastor should deliberately plan and work for a united Christian spirit.
3. Neither church nor its pastor shall solicit members from the other church.
4. If a member of one church voluntarily seeks membership in the other the officers of the church in which he or she seeks membership shall first require him or her to confer with the pastor of the other church. If the conditions seem to indicate the wisdom of the transfer then it shall be approved and he shall be received by the church in which he seeks membership. If the conditions make the transfer seem unwise then both pastors shall attempt to dissuade him. However, if after proper consultation he insists, then he shall be received according to the standards of the church and the circumstances recorded.

FOR THE CHRISTIAN MISSION

FOR THE WILLIAM DUNCAN TRUSTEES

FOR THE PRESBYTERIAN CHURCH

FOR THE BOARD OF NATIONAL MISSIONS

3-11-44
Metlakatla

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

June 30, 1944

VIA AIRMAIL

The Rev. A. D. Swogger
Metlakatla, Alaska

My dear Mr. Swogger:

I have been away from the office for three weeks and have been unable to get the report to you on the action of the Board. I do want to assure you that the Board has passed the statement with its recommendations which I sent you about a month ago. This will give your congregation the assurance that the Board intends to stand by them in their desire for a Presbyterian Church.

You should also assure them of the fact that the Board as such has no authority to dissolve the Church or to sever its connection with the Presbyterian denomination. All we can do would be to withdraw the grant which the Board is not disposed to do under the strong development which is coming in the Church.

Concerning the two recommendations which were in this report, I should like to have us work out a statement of harmonious relation between the two congregations in Metlakatla. You and your session may have some ideas along this line and certainly we would not take any action without the knowledge and consent of your people. We might ask you to consider this and make what suggestion you have in the light of local circumstances. I hope this summer we may be able to do something about this. In regard to the second recommendation of increasing the amount of self-support I would not propose to push this matter very much until the congregation has time to complete its program of renovation. After they have done that or near the end of that program we ought to ask your people to consider the possibility of assuming their local expenses plus one-third or one-half of the minister's salary. I believe they are capable of doing this or more and would be willing to do it. As you readily understand, it would release this amount of money for us to do other mission work which needs to be done in Alaska. We want to put this in the form of a request to your congregation.

We deeply regret all the rumors and difficulties which this situation has caused in your congregation and community. I feel that a lot of it

June 30, 1944

was unnecessary but when the Trustees asked for something that your congregation did not want it was bound to cause trouble and unnecessary excitement. We hope that the congregation will be assured and settle down to their plans for the development of their Church. I hope the Lord will guide you and bless you in your leadership in this difficult time. Please assure the congregation of my deep interest and desire to help them in everyway possible.

Cordially yours, J. Earl Jackman

J. Earl Jackman, Secretary
Unit of Work in Alaska

JES:FE

Metlakatla Church

October 18, 1944

VIA AIRMAIL

Mr. Herbert Murchison
Metlakatla, Alaska

My dear Mr. Murchison:

My visit to Metlakatla comes back to me very vividly and you are a part of it because of your statement concerning the history of your Church as well as the totem pole which you gave me in remembrance of the visit. Many times the story has been told with real appreciation for you and your people.

We do not have in our office "an official correspondent" designated for the Metlakatla Church so I am writing to you in light of my visit to ask you to present a matter to the officers of your Church. We are making out our budget for the coming year beginning October 1st and are finding that we have more mission work to be done in Alaska than we have funds to do it. The only possible way for us to accomplish the program is to ask the Churches which have been developing increased numerical and financial strength to increase the amount of the support of their pastors so that we may have a wider use of the funds available from the Board of National Missions.

According to the figures which we have your Church has been paying \$20 a month toward the support of Mr. Swogger. We are wondering this year if it would be possible for you to increase that amount to \$25 a month at least and more if possible. If you can do this it will be possible for us to have a larger program of missions in other places. With the return of the Princeton Hall and the possibility of having nearly every Church supplied we hope for a larger, stronger program of the Church in the territory. May we hear from you as early as possible on this matter?

Please convey my greetings to your congregation and express my appreciation for the fine things which you are doing in developing a strong united program in your own Church and a cooperative spirit with the Christian Mission.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

Metlakatla Church

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

October 30, 1944

VIA AIRMAIL

The Rev. A. B. Swogger
Metlakatla, Alaska

My dear Mr. Swogger:

I had a visit last week with Dr. Judd of Cincinnati over his trip to Alaska. He raised the question about the status of the Church at Metlakatla and the attitude of the Board as to the future. He was given the assurance that the Board has acted on this matter and that its action is definite and final.

Dr. Judd seems to feel that you have not received sufficient assurance to settle this matter in your own mind and in the minds of your people. I hasten to assure you that we consider the Metlakatla Church one of our substantial and coming Churches in the program in southeastern Alaska. We have no power to absolve the Church nor do we desire to do such a thing. The Board has acted definitely in supporting your people in their desire to be a Presbyterian Church and to grow in numbers and strength. We want to reassure you of our confidence in the Church and our willingness to cooperate with you in building a strong, permanent congregation.

Recently I had been thinking forward in regard to the April meeting of the Presbytery which is to be held at Hyaburg. There are two or three things which need to be emphasized and to which time should be given on the docket of the Presbytery. One, an extended period, perhaps daily, should be given to the program of a local Church and pastors and leaders under the guidance of someone who is or will make a study of it should face a live program for each individual Church.

Another period should be given over to the question of Stewardship and Every Member Canvass work of the whole Presbytery. This is becoming more essential as we expand our work with no additional outside resources.

As in the last meeting of Presbytery, I should be glad to have the men face with me whatever problems of administration of our work in the

Page #2 - The Rev. A. D. Snodgrass
Board of National Missions
of the Presbyterian Church in the
United States of America

October 30, 1944

territory which they may have. Following our discussion I have drawn up a statement of conditions, New York, which apply to the relationship between our missionaries and the Board, the local Church and the Board, and the general program of our effort. This needs to be supplemented by a definite statement between the Presbytery and the Board. These have not been sent to the men yet because they have not received official approval here. I hope in the near future to get some official action on them and will then send them to the men. This will give a rather clear statement of the conditions under which we operate in our full program.

As I reported to you this representation from the Alaska Committee of the Home Missions Council will be in Alaska next summer. The definite time has not yet been set but the suggestion has been for August and September spending August in the interior and September in southeastern Alaska. It would be my preference to have it in April and May so that I could attend the meeting of Presbytery during the trip. If the later date is justifying, I may make a desperate effort to come up for Presbytery any way. It seems to me we get farther by threshing things out together in the Presbytery for our program. It gives us a more dependable basis of understand and helps me appreciate the problems which you face and gives me greater ability to help you in those problems. If I can make it to Presbytery I would be glad to help in any way possible toward the development of these suggestions above.

Kindest personal greetings to yourself and wife, and your congregation.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JES:FK

2145
Metlakatla Church
20/11/44

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York 10, N. Y.

December 14, 1944

VIA AIRMAIL

The Rev. Alfred D. Swogger
Metlakatla, Alaska

My dear Mr. Swogger:

Thank you for your recent letters with their historical data and information about present developments at Metlakatla. We are making copies of some of the letters and will later return the ones to you which you asked to have returned.

I have known for about six months that it was Dr. Kohlstedt's purpose to turn the Metlakatla Christian Mission over to the Methodist Church but have felt it unwise to tell you about it until he actually arrived on the field to try to make this arrangement. I did not want to be in the position of being accused of stirring up trouble.

Information has reached us here that the Methodist Episcopal Church has given Dr. Kohlstedt tentative approval of his proposal. However, it will require final action by the Board here. Information has come to me that they have not been entirely successful in Metlakatla in making this transfer and, of course, even if they are successful up there we will have the right to protest to the Home Missions Council on the basis of Comity Agreements. Personally, I hope the latter action will not need to be taken but it can be taken if necessary. Evidently the situation at Metlakatla will not settle down for some time to come and we must be patient, gracious, and hopeful for the best.

Our people should be encouraged to go ahead with the developments already planned in connection with our Church building and the Church program. We are thinking of you and placing our confidence in you to guide our people through these troubled waters.

Greetings to your people and best wishes for the continuation of a strong spiritual development.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:PK

Side Ch. side
Metlakatla L.H. side
May 2, 1945

The Rev. Alfred D. Swogger
Metlakatla
Alaska

My dear Mr. Swogger:

We are enclosing our Treasurer's receipt for \$20.15 the amount which was forwarded to the office by Mr. Jackman from Hydaburg, Alaska, and which has been credited to the National Missions benevolence quota of the Metlakatla Church. This receipt carries with it our deep appreciation for this help.

Sincerely yours,

Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
Unit of Work in Alaska

FK
Enc. receipt #F25168-\$20.15

September 21, 1945

VIA AIRMAIL

To the Officers and Members
of the Presbyterian Church
Metlakasla, Alaska

Dear Friends:

We have been thinking of the fine progress which you have been making in recent years in the advanced program of your Church. You have taken your Church seriously and have shown your evident desire to work for its advancement and to see that it is a great Christian influence in your community. We send our sincere congratulations to you upon the occasion of the twenty-fifth anniversary of the Church and commend you highly for all of your effort in renovating and enlarging the Church building getting ready for this anniversary.

In the two visits which I have had with you, I realized your sincerity about your Church work and your desire to take as large a part as possible in the support of it. We feel that your next step is to take an increased share with the Board of National Missions in the support of your minister. You are entirely capable of doing this and in our judgement would want to do it. We are having so many calls for mission work in Alaska and we are not able to answer them. The funds of the Board are limited and the only way we can enlarge our work is to ask our present churches to take an increased part in the support of their ministers. If you will help us in this way we can offer services to other places in Alaska. If you are unable or not disposed to take a larger part, we will have to say no for increased services to other places.

During the passed ^{years} you have been paying \$250. a year toward the support of your minister. This coming year beginning October 1st, we are going to ask you to increase this to at least \$600. which will mean \$50. a month. This will help us in extending our service to others and will give you an increased feeling of responsibility and confidence in the progress of your own Church. We believe that you are capable of taking a larger part but will not request anything further until you have completed the renovation of your building.

Page 42

To the Officers and Members of the Metlakatla Church

September 21, 1945

May we ask you to consider this in the meeting of your officers and talk with your members about it? We believe you will consider it sympathetically and will do what the Apostle Paul told what Onesimus would do when he wrote him about Philemon: "You will do more than we ask". You are that kind of people.

Sincerely yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JBJ:PK

Metlakatla Church
SEP 28 1945
Alaska

Metlakatla, Alaska
September 23, 1945

Rev. J. Earl Jackman
156 fifth avenue
New York 10 N.Y.,

Dear Rev. Jackman:

*Did we well show
our budget calculation
of \$1000 - 1500 = 600*

I have been authorized by the session of our church to write to you about the amount we pay toward our Pastor, which is \$250.00 this amount was to be increased to \$300.00 for the coming year. The session at this meeting decided to ask you if it can be possible for you to arrange it so our church could continue with the \$250.00 for another year, instead of the increased amount.

The reason for this request is that we find that our new organ will cost us about \$200.00 more than we figured on. Our new furnace will cost us an additional \$1500.00 more. So considering our years program, we find that we have to raise more money to balance our financial problems. Raising money may be a little harder as every one seems to be getting ready for Presbytery which as you know will be held here in our community. So your kind decision will be greatly appreciated by the session of our church.

Yours Truly,

Henry S. Littlefield
Clerk of Session.

Page #2

To the Officers and Members
of the Metlakatla Presbyterian Church

September 21, 1945

May we ask you to consider this in the meeting of your officers and talk with your members about it? We believe you will consider it sympathetically and will do what the Apostle Paul believed that Onesimus would do when he wrote him about Philemon: "You will do more than we ask". You are that kind of people.

Sincerely yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

Metlakatla

October 1, 1945

VIA AIRMAIL

Mr. Henry S. Littlefield
Metlakatla, Alaska

My dear Mr. Littlefield:

I have received your letter of September 23rd which the Session asked you to write concerning the Church's portion of the support of your minister. Also the Application Form has come from Mr. Swogger for the aid for your Church for the coming year.

In my two contacts with the people of the Metlakatla Church, I have come to have a great respect for the quality and ability of your people. Certainly through the years you have shown much progress and it has come because of the consecrated efforts of your people. Another fact that you have raised so much money for your building indicates this. But now I feel the time has come for your Church to move forward with a larger responsibility for the support of your minister.

Last Spring when I had the pleasure of a trip from Metlakatla to Ketchikan with Ted Benson on his boat, we talked about the support from the Church. This amount had been \$250. and last year we asked that it be increased to \$300. We had no notice to the contrary and we supposed that Mr. Swogger was receiving this amount. Our aid had been based upon this help from the Church. Now we find that he has not received this amount and has been short in salary.

Mr. Benson and I discussed the possibility of leaving the amount as it had been until the renovation on the Church was finished. At that time we expected it would be done by the time of the twenty-fifth anniversary. At least that was the impression given to me and it was on the basis of that impression that I suggested that we leave the amount as it had been until the responsibility for this renovation would be complete.

It was my hope then and still is my hope that the congregation may increase its support of the minister. I believe your people are capable of it and I believe they would want to share to a larger extent.

Page #2
Mr. Henry S. Littlefield

October 1, 1945

This Fall in looking over our program for missions, we hope to have a worker at Asaan and one at Alukwan. This will mean an additional appropriation from our budget. This has come on top of our additional needs to keep the Princeton-Hall going. We are venturing this extended service only on the basis of our faith that the other churches will take an additional portion of their support and thus release funds for other workers in these places. If our churches cannot or will not do this it means that we shall have to leave something else without Christian leadership in order to have funds to carry on the churches which we have already. The simple fact is that if Metlakatla cannot do any more then we shall have to leave some other Church vacant because there are not enough funds to fill all of our places from our present budget.

I have had a private hope for Metlakatla in an outstanding way. Up to this point we do not have an Indian Church which is self-supporting. As I look over the whole list it looks to me as though Metlakatla has the greatest possibility. It would be a crowning glory to the work of Edward Marsden to have the Church which he helped to organize and develop to have it to become the first self-supporting Indian Church in the Territory. We cannot expect this situation immediately but we had hoped that we may each year step toward it nearer. In the fulfillment of that hope I had asked that your congregation assume the responsibility of \$50. a month for Mr. Swogger. We would not take all the benefit of this but would give him the advantage of an increase of \$100. in salary. May we ask your officers to consider this again and see if it is possible in the midst of your present circumstances of renovation and preparation for Presbytery to accomplish this?

Congratulations to all of you upon the occasion of your twenty-fifth anniversary! I wish it were possible to be with you on that day. Kindest greetings to all of you.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

Dictated but not
signed by Dr. Jackman

CC Mr. Ted Benson

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

A. N. WILLIAMS
PRESIDENT

1201

SYMBOLS

DL = Day Letter

NL = Night Letter

LC = Deferred Cable

NLT = Cable Night Letter

Ship Radiogram

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WA233 NL PD=WASHINGTON DC 16

DR JACKMAN, PRESBYTERIAN BOARD HOME MISSION=

156 5 AVE NYK=

NOV 19 1945

HERE IN WASHINGTON ON BUSINESS WOULD LIKE TO CONTACT YOU IN
NEWYORK ON CERTAIN MATTERS SATURDAY NOON PLEASE RESERVE
ROOM ACCOMMODATIONS FOR THOSE MEN AND MAYOR SMITH IF YOU
CAN=

TED E BENSON.

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

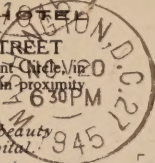
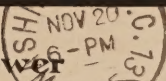
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The Mayflower

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Midway between the White House and Dupont Circle, in
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An Institution in keeping with the beauty
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CHRISTMAS

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FOR
CHRISTMAS



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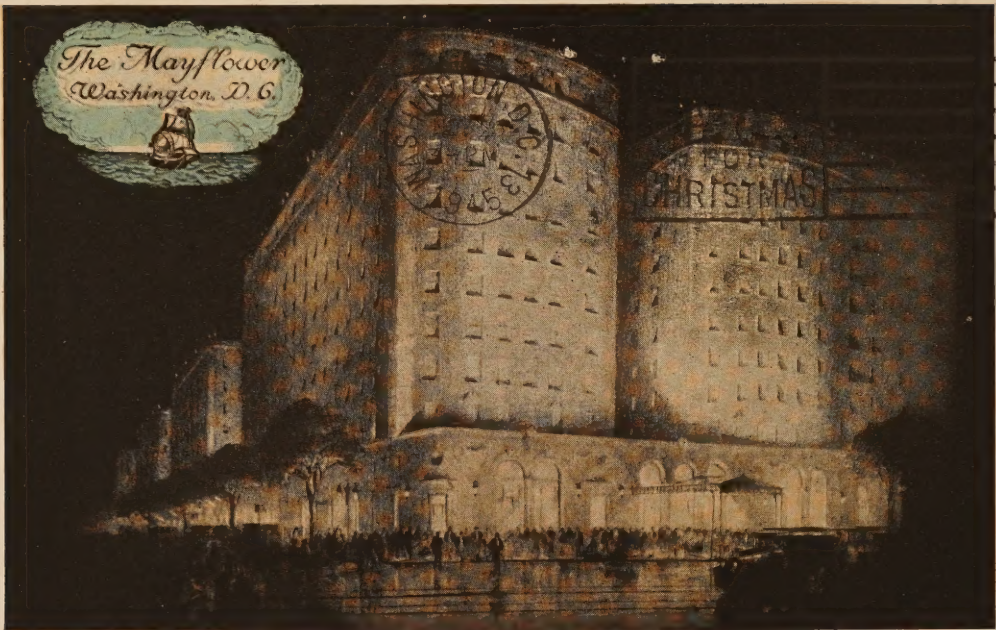
11/19/45
Dear Mr Jackman -
I am sorry I didn't
get to see you during
our short stay in
New York. We only
stayed Saturday & Sunday.
I called your office but
no one answered.
We are leaving for the
West Wednesday night, very truly yours
Ted Eskew

Dr. JACKMAN
Board of National Mission
Presbyterian Church
156-5th Ave
NEW York City
N.Y.

The Mayflower
Washington, D. C.



FOR
CHRISTMAS



Metlakatla

December 3, 1945

VIA AIRMAIL

Mr. Theodore Benson
Metlakatla, Alaska

My dear Mr. Benson:

We regret very much that we did not have the opportunity of a visit with you during your brief stay in New York City. Our offices are closed on Saturday and I was out of the city Saturday night and Sunday. We did not receive your telegram until Monday morning when I came back to the office and you had already gone. We were greatly disappointed because we did want to talk with you about the situation in your community and Church. Also, I wanted you to meet our General Secretary and have a word with him for the benefit of the Board's relations with the Church.

I was in Washington, D.C. on that Monday morning and had a visit with Mr. Bartlett. He told me that you men were there and I came on to New York hoping that I would have the opportunity of a visit with you here.

We know that the people of our Church in Metlakatla have done a great many good things for the advancement of their Church. We commend your people for all that they have been doing and are willing to do. We still hope, however, that your people may find it possible to increase their support for the salary of Mr. Swegger. We feel he ought to be receiving a larger salary but we cannot do much about it until we have more support from the Church. Our regular budget allocation for this year has been pinched very tightly. We are not going to be able to keep workers in all of our mission stations through the whole year unless we have some larger help from other churches. If your people cannot increase their support of \$600. for the year, we shall have to cut off a worker for two or three months in some other place to be able to make up the difference. Please understand that when we make this request that we do it in all sincere desire to cooperate in the best interests and the progress of the Metlakatla Church.

Kindest personal regards and hopes that I may have the privilege of visiting with you again before the summer is over.

Cordially yours,

JEJ:FK

J. Earl Jackman, Secretary
Unit of Work in Alaska

Dictated but not signed by Dr. Jackman

Metlakatla Ch.

December 27, 1946

VIA AIRMAIL

Mr. Ted Benson
Metlakatla, Alaska

Dear Ted:

We are writing to ask your help on a matter concerning the salary of your Pastor. At our meeting last Spring, we discussed the possibility of the Church taking \$50. a month in the support of Mr. Swogger beginning October 1st. While the officers felt we were asking for quite a little they agreed to do it. When the Application Form for assistance for the coming year came in it indicated that the Church would pay \$600. during the coming budget year beginning October first toward his support. However, his reports for October, November, and December indicate that the Church is still paying at the rate of \$25. a month.

When we noticed this on his report, I wrote to Henry Littlefield as the Clerk of Session asking if this were an oversight or if something had happened in regard to that relationship. We are writing now to you asking for your help in working this out. Please do not do anything which will stir up anybody about it but our part of his salary has been adjusted so that he should receive \$50. a month from the Church. The fact that he is receiving only \$25. makes him twenty-five dollars a month short on the salary he should be receiving from the Church and the Board. Our provision is limited and so far the lack of response from the Church has come out of Mr. Swogger's salary.

Thank you for whatever you can do on making this arrangement. Kindest personal regards to you and family.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK